An humble petition of the Communaltie to their nost renowned and gracious Soueraigne, the Lady Elizabeth, *by the grace of God, Queene of England*, France and Ireland, defender of the faith, &c.

Also the lamentable complaint of the communaltie, by way of Supplication to *the high court of Parliament, for a learned ministerie*, renued and augmented.

A petition made to the Conuocation house, 1586. by the godly ministers tending *to reconciliation, and translated into English.*

Iohn 21. ver. 15. 16. 17.

Iesus said to Simon Peter, Simon the sonne of Iona, louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. Hee saide vnto him, Feede my Lambes.

He said to him again the second time, Simon, the sonne of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee, Hee said vnto him, Feede my sheepe.

Hee said vnto him the third time. Simon, the sonne of Iona, louest thou me? Peter was sory because hee said to him the third time, Louest thou me? and said vnto him, Lord, thou knowest all thinges: thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.

1588.

Crynes 86

To the Reader.

BEcause our desire is, that this our complaint may be communicated to euery one of the honourable of Parliament, and finding no other waies to performe the same: We desired that it might bee done by the way of printing. And wee pray that this our request may bee made knowen to her Maiestie, who in all ciuill causes appertaining to this present life, is a mirrour of mercie, so we trust that her bowels of pitie and compassion will abounde and exceed in this matter, that concerneth the salvation of the soules of her louing subiects, and that as she is the head and chiefest, so wee trust that her hand will bee most forwarde in this sacrifice and seruice of the Lord, which hee requireth for all the benefites that hee hath most plentifully powred vpon her Maiestie, and vpon vs by her Maiesties gracious gouernement.

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The humble petition of the Communaltie to their most renowned and gracious Soueraigne the Lady *Elizabeth*, by the grace of *God, Queene of England, France, and Ireland: Defender of the faith, &c.*

MOST gracious Soueraigne, we your faithful and obedient subiects, doe confesse with all humblenesse of minde, that we haue heeretofore offered many petitions vnto your Highnes, and haue found your gracious fauour to bee such, that in all our honest causes, wee haue departed away with chearefull countenances: yet did we neuer present to your Highnes so waighty a petition as wee haue now in hande, so reasonable and meete for your Highnes to graunt, and so necessarie for vs, your faithfull subiects to be obteined: We are exceeding many petitioners, in a cause that concerneth the glory of God, in the highest degree, and the saluation of the soules of your louing subiects. We are as importunate as the Widowe in the Gospel Luk. 18. 1. 2.

ſpel, not before an vnrighteous Iudge, but before a moſt gracious and religious Princeſſe: and therefore the more wee are rebuked to hold our peace, the more wee crie for helpe, as did the two *blynde men of Iericho*. For the Lord hath made vs to vnderſtande our miſerie, and wee conceiue great hope to be relieued.

Mat. 20. 31.

Our petition is (moſt gracious Princeſſe) that as the glorious Goſpell of Chriſte hath been preached in diuers parts of this your kingdom, to the great comfort of the conſciences of your people, that haue heard the ſame, (and that by your gracious commandement) ſo we (vnto whom the Goſpel hath not yet ſhined, but hath been couered vnder a cloude, by wrongfull intruſion of blinde guides, & Non-reſidents, that haue ſore peſtered & clogged vs theſe many yeres, by whoſe ignorance and lewdnes, many thouſand of our ſoules are loſt, and periſhed in that lake, that burneth with fire and brimſtone, who cannot be redeemed againe with any raunſome) may nowe at the length enioy the ſame comfort of

the preaching of the Gospel, that our brethren haue done. It hath pleased God of his rich mercie to giue you the *blessing of Abraham*, so that your people are as the starres of heauen in multitude, & as the dust of the earth, that cannot bee numbred, and the Lorde your God encrease them more an hundred fold, and that your Grace may see it with your eyes to your comfort. Gen. 15. 5. and 13. 16.

Yet so it is, most dread Soueraigne that the greatest part of the people of the land, are altogether blinde and ignorant of true religion: yea more ignorant then is credible to any, that hath made no triall of vs, as though wee had neuer dwelt within the listes of Christendome. For what a pitifull thing is it, to come into a congregations of one or two thousand soules, & not to find aboue foure or fiue that are able to giue an account of their faith in any tollerable maner, wherby it may be said probably: *This is a Christian man, or, Hee is a childe of the Church.* Who, if they were put to the firie triall which we saw in Queen Mary her daies,

(we feare) would prooue our complaint to be too true.

For wee may not conceale from your Maiestie, our dangerous disease, & profond ignorance, more perillous thē the pestilence. Yea, it is our griefe, that wee haue deferred the time so long, to shewe your Maiestie, that wee are very babes & children, not knowing our right hande from our left in matters that concerne the kingdome of heauen. Vnto whom agreeth very well the saying of the Psalmist: *Man that is in honour and without vnderstanding, is like vnto the beast that doth perish.* Yea, would to God our condition were not worse then the bruite beastes, that doe feede at our stalles, and that our last end were like vnto theirs, if wee die in this miserable estate, wherein we now stand. For if your Maiestie sawe that waste wildernes, wherein the most part of vs doe abide, and dwell in, voide of al grouth of heauenly graces, because the doctrine of the gospel doth not drop vpō vs as the rain, nor the speach of the Teacher doth fall vpon vs as doth the dewe

Psal. 45. 20.

dewe, wee thinke your Grace could not forbeare, but that with the Prophete, *Your eies woulde gush out riuers of water, because wee keepe not the lawe of our God,* Psal. 119. 136. for want of teaching & instruction. But now it is hid frō your eies, for your place being so high, will not suffer you to behold vs that lie so low, in a deepe dungeon of miserable ignorance, but onely by way of complaint & informatiō, which we pray all men suffer vs to make, without any kind of discōtentment. For what greater misery can befall vnto any man liuing, then not to knowe his owne miserie, and Christe crucified, without the which knowlege, man is made an aliant from the common wealth of Israel, a straunger from the couenants of promise, without hope, and without God in the world, which is a miserie of all miseries. Ephes. 2. 12.

O pitifull thing to consider, the plentie of sufficient men in this lande of all trades & occupations, necessarie for the vse of this present life, and such scarcitie of skilfull men, that should guide vs the

way to eternall life, of whom wee ſtande moſt in neede of all others, and ſo manie workemen intruded vpon vs of ſo long time, and ſo vnskilfull to forme and frame vs, after the image of Chriſte, that if men of other trades had no more knowledge to do their buſines, thē they, vndoubtedly no man woulde vſe them, or ſcantly giue them a morſell of bread in their hand for their labour. But if any goe about with falſe & flattering words, to giue vnto theſe inſufficient miniſters a better grace then they deſerue, or to make our condition to ſeeme more tollerable, then it is, or and as wee haue trulie, yet ſparingly reported the ſame, though it be to auoide deſerued blame, whereby your willing minde to relieue our miſerie might bee withdrawen or hindered, wee truſt wee may ſay without offence to your Maieſtie, or any good man, *would to God they were cut off that doe trouble you*, in this ſo honourable and mercifull a worke. It is a true and a fearfull ſaying of our Sauiour Chriſte, that, *Hee that beleeueth not in him, is alreadie condemned*

Gal.5.12.

Ioh.3.18.

condemned. And S. Paul ſaith, *Howe ſhall they beleeue in him of whom they haue not heard, and how ſhall they heare without a Preacher?* Rom. 10. 14.

Preachers therefore wee craue (moſt gracious Soueraigne) leaſt that for want of faith by preaching, wee bee condemned with the Diuell and his angels into hell fire, where there is nothing but weeping and gnaſhing of teeth for euer. For it is a fearful thing to fall into the hands of the liuing God, and to die in his diſpleaſure, who will ſhewe himſelfe from heauen in flaming fire, to render vengeance to them that knowe him not, and which obey not the Goſpel of our Lord Ieſus Chriſt, which ſhalbe puniſhed with euerlaſting perdition from the Lorde, and from the glory of his power. Seeing then that the comming of the Lord will be ſo terrible, & fearful to the ignorant, ſo that they ſhall deſire the mountaines to fall vpon them, that they may flie fró the fierce wrath of the Lord, and not behold his fearefull countenance, how can we chuſe, but feare and tremble? And yet Heb. 10. 31. 2. Theſ. 1. 7. 8. 9.

God knoweth, we cõceiue not the hundreth part of thoſe horrible torments, which the ignorant and wicked perſons doe endure for euer. For as the heart of man cannot comprehende the good which God hath prepared for thoſe that loue him: ſo the euils that ſhall befall vpon the heads of the wicked, are not to bee reached vnto by mans vnderſtanding, but they are only knowen to thoſe that feele them. Who if they might, and could declare them, as they grieue them wee ſuppoſe, an hoaſt of men were neuer able to abide to heare them. For euen touching this life, wee are fearefull to die, much more to die in hell fire for euer. Which thing we cannot auoid, except God from heauen doe viſite vs, by your grocious helping hande, for the eſtabliſhing of a learned miniſterie.

And it ſeemeth vnto vs that this worthie worke is reſerued for your Highnes by the prouidence of God. For it is an Heroycall worke, fit for ſuch a noble Princeſſe: It is an enterpriſe full of true honour and glory, the fame whereof wil

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passe through heauen and earth, and as Iotham the sonne of Ierubbaal saide of the vine, it will *cheare both God and man*, it is fit for such a religious Gouernour, as enioyeth *the peace of Salomon*. And we pray your Highnes, most humbly vpon our knees, that this honour of establishing an holy ministerie, may not be left vnto any of your successours, the Kings or Queenes of Englande, that the posteritie thoulde say, that this holy requeste coulde not bee obtained of that noble Queene Elizabeth, though it were sought with teares of her faithfull and louing subiects. For though wee haue obtained great quietnes by your gracious gouernment, & that many worthie things are done to this nation, through your prouidence, and namely & aboue all the rest, the libertie of preaching the Golspel of Christe, which wee acknowledge in all places (most noble Queene) with all thanksgiuing: yet seeing so many millions of your people, through the great famine of the word in most places of this lande, sit in darknes, and in the sha-

Iud. 9. 13.

1. Chro. 22. 9.

shadowe of death, our desire is, that it might please God to moove your Highnes, to goe beyond your selfe, and to surmount not only many godly Princes of Iuda, and of this lande, but also to bee equall with Dauid, Ezechiah, and Iosia, of whom it is written, *That they reformed religion in euery point, walked in all the waies of the Lord, and turned not therefrom, neither to the right hande, nor to the left.* Whose chiefe care was to make prouision for the Priestes and Leuites, and to set them in their places, to minister vnto the Lord. So in like maner wee beseeche the Lorde of his endles mercy in Christe Iesus to vouchsafe this blessing vpon vs, to raise vp your noble spirite, to aduaunce the honour of God, and true religion so highly, that your Grace may bee a paterne for your successours, of whom it may bee said, *that some walked in the waies of that noble Queene Elizabeth. and some declined.*

1. King. 14. 8. & 15. 5. 1. Chro. 15. 2. Chro. 19. 29. 34. &c. 2. King. 20. 3. 25. 2. Chro. 34. 1. 2. 3. &c. 2. Chro. 35.

And truly if wee shoulde goe away in this so holy a petition ashamed, and our countenance cast downe, from so mer-

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cifull a Princeſſe, aſſiſted with ſo many godlie and religious Counſellours, in what dayes might wee hope to haue a Prince, comparable in godlines, pitie & compaſſion: of whom wee might hope, to haue our deſire fully ſatisfied? And ſith the Goſpel of Chriſte hath been ſo deare vnto your Maieſtie, that it hath ſlept in your boſome, both in aduerſitie and proſperitie, by meanes whereof you haue ſeene our Sauiour Chriſt with Zacheus, and imbraced him in your armes with Simeon, to your great comfort, and conſolation: hold not your ſelf contented therewith moſt noble Queene, vntil you haue made all your louing ſubiects partakers of your ioyes. Yea, the rich & exceeding great bleſſings giuen of God vnto your Highnes (the fame whereof is ſpread abroade farre & nigh, wherein you approch to the excellencie of Salomon, and in ſome part ſurmount him) doe pleade our cauſe, and craue at your hands, that in like degree of loue, you ſhoulde honour him againe, in cauſing his glorious name to beknowen and exalted

Luke. 19. 45
Luke. 2. 28.

alted among all the people of your Dominion, by the plentifull preaching of the Goſpel (for no other gift or ſacrifice is comparable vnto that) that the daies foretolde to bee in the kingdome of Chriſt, might be ſeene in this your land:

Iere. 31. 34. *They ſhall all know mee frō the leaſt of thē to the greateſt of them, ſaith the Lord.* For your Maieſtie knoweth verie well, to whom much is giuen, of him much is required. Moreouer, ſeeing Gods holy name is of long time blaſphemed by theſe miniſters of vncircumciſed lippes and heartes, the baſeſt of the people, ſo that the faces of his ſeruants are couered with ſhame, and we the people are expoſed as a pray vnto the enemie (for howe many thouſands of vs are betrayed vnto Satan in this your countrie, ſince your gracious gouernment began? who now doe weepe and gnaſhe their teeth in the flames of eternal fire remediles) we pray you (moſt gracious Soueraigne) bind vp this wounde, ſtop this breach, couer the nakednes of the Church, and wipe away the teares from the faces of your louing

ſubiects.

ſubiects. So ſhall the kingdome of ſinne & iniquitie (that ouerfloweth this land) and in manner vaunteth it ſelfe euery where, be brought low, and Gods heauie iudgements prepared for ſinne, ſhall be ſtaied. For though the ſeueritie of lawes well executed, may reſtraine ſinne in the outward man: yet nothing but the two edged ſworde of the miniſterie, drawen foorth & well handled, is able to wound ſinne at the very heart. And to conceale nothing from your Maieſtie, wee are greatly moued at the hearing of the ſermons of the godly Preachers. For they plainely ſay, that if the Lord his matters bee not regarded, but ſtill caſt aſide, and temporall ſecuritie ſought for, onely by the wiſedome of man, that then there is an heauie iudgement, prouided by the Lord, and a black cloude hanging in the aire, for that hee will not be continually reiected. Vpon occaſion whereof, if it ſo fall out, they admoniſh vs to prepare our ſelues to endure the whot ſtorme and tempeſt, according to the wiſe counſell of Salomon, ſaying: *A prudent man ſeeth* Heb. 4. 12.

Pro. 22. 3. *eth the plague, and hideth himself, but the fooliſhe goe on ſtill, and are puniſhed.* For they ſay, (and wee knowe it to bee true) that this Realme of Englande is full of ſwarmes of gallant Atheiſts, voluptuous Epicures, ignorant people, hereticall papiſts, and blinde guides, and in a manner that all fleſhe haue corrupted their waies before the Lorde, which make the lande to ſtinke in his noſtrels, ſo that his patience with ſafetie of his iuſtice, can not long endure them, but that (as the Prophet ſaith) He will eaſe him of his aduerſaries, and auendge him of his enemies: Yea hee will burne out this droſſe of the the land, till it be pure, and remoue this ſowre leauen out of his ſight, that the people may be a ſweete lumpe vnto his name. For they ground their perſwaſion vpon the hatred of God, againſt ſinne & impietie euer accompanied with iuſtice, as alſo vpon the Lorde his ordinarie gouernment in his Church, which he vſed in the daies of the Iudges, & of the kings of Iuda. For at that time, when his people enioying peace, vſed it not to ad-

Iſay. 1.

Pſal. 5. 6.
Deut. 4. 24.
Deut. 8. 11. 12. 13. 14.
Iud. 2. 7. 8. 9.
Iud. 3.
Iud. 4. &c.
1. King. 11.
2. Chro. 12.
2. Chro. 33.

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uaunce the honour of God and true religion, but by little and little turned away to their owne wicked waies, and declined from the Lord, then hee ſtirred vp ſome mightie aduerſaries againſt them, or ſent ſome other grieuous calamitie vpon them, vntill hee had humbled thé, and brought them low, yet notwithſtanding in their trouble & aduerſitie, when they turned vnto him with all their hearts, and ſought him early, hee pitied them according to the multitude of his mercies, and deliuered them. Now when wee heare the heauie iudgement of the Lorde ſtanding vppon ſuche ſufficient grounds, pronounced by his ſeruants againſt this land, wee proteſt before your Maieſtie, that we are not careles, but do feare and tremble, ſtill waiting from time to time, when the Lord will iuſtifie the wordes of his ſeruants, except he receiue a ſacrifice from your Highnes, (as wee truſt hee ſhall) to ſtay his wrath and diſpleaſure: as in the dayes of Dauid. For when Dauid and his people had ſinned againſt the Lord, and the Lorde had ſent his angel, to puniſh the land with peſti-

2. Sam. 24. 1.2. &c. 15. 16.17.18.

lence, whereof 70. thousande men died, then Dauid seeing the Angell stretching foorth his hande also against Ierusalem, to destroy it, spake vnto the Lorde and said: *Behold I haue sinned, yea I haue done wickedly, but this sheepe what haue they done? Let thy hand I pray thee be against me, and against my Fathers house.* After which praier, the Lord cõmaunded him by his seruant Gad, to build him an Aulter in the threshingfloore of Arannah the Iebusite, whereon hee offered burnt offerings, and peace offeringes, and the Lorde was appeased towards the land, and the plague ceassed from Israel.

So in like maner, if your Highnes with Dauid, shall make an entire and simple confession of your owne sinnes, and the sinnes of your people before the Lorde, and iustifie him, in that at this time he in his anger against our sinnes, hath stirred vp the wrath of forraign foes, comming with a blooddy minde to destroy this whole nation, as the like attempt hath beene made before by the Papistes at home, as your Maiestie knoweth verie well, and that all this which was threate-

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ned, hee might haue put in execution moſt iuſtly for this dumbe miniſterie ſo long time continued, the cold receiuing of the Goſpell, and the ouerflowing of Atheiſme, and all manner of ſinne: and yet notwithſtanding, in his great patience, ſtill wayting for our conuerſion hath yet withdrawen his hand, as often times before as hauing reſpect to his name (leaſt it ſhould be planted amõgſt the Idolatrous papiſts) and the prayers of his little flocke, and not to our righteouſnes (for wee are a proude and a ſtiffe necked people:) and that alſo in his mercie he hath turned the ſword of our enemies into their own bowels: if after this humble confeſſion of the groſſe ſinnes of this land in many teares, with a ful reſolution to remooue them. And firſt of all, this dumbe miniſtery, which is the fouleſt of all, you ſhal alſo offer vnto the Lorde in his Temple, the ſacrifice of an holy learned miniſterie; that hee may ſmell a ſauour of reſt, then vndoubtedly he will be appeaſed towardes this lande, and ſtrike a mightie feare into the enemies of religion, ſo that Dauid ſhall not

Eze. 20. 21.

need to ſtand in feare of Ishibenob, or o-ther of the Philiſtines any more. There-fore ſeeing the Lord hath made himſelf both terrible and amiable towards your Maieſtie, in the perill and preſeruation of your life, from the euill man, from time to time, ſo that it appeareth euidently vnto all men, that he is ſtill offended, and yet tendereth your ſafetie as the apple of his eie, whereby you may truly ſay with the Prophet by experience: *He only is my ſtrength & my ſaluation, & my defence, therefore I ſhall not be moued*: and moreouer, is yet readie to enlarge himſelf towards you: condicionally that you deferre the reformation no longer. Requite his long patience, and cauſe his name to bee honourable among all his people within your Dominion, and his welbeloued ſonne to be lift vp on high, as Moſes lift vp the ſerpent in the wildernes, that whoſoeuer beleeueth on him, may not periſh, but haue life euerlaſting.

Pſal. 62. 6.

Ioh. 3. 14. 15

And nowe are the eyes of all the people in the lande ſet vpon your Maieſtie, and waite for this gracious worke, euen

the eſtabliſhing of a learned miniſterie, whereby wee may all knowe the Lordes good will and pleaſure. And what other gift can your Highnes giue vnto the Lorde, for all the benefites that hee hath beſtowed vpon you, that is ſo deare and precious vnto him, or ſo comfortable vnto your louing ſubiects? For it is more precious then pearles, and all that wee can deſire, is not to bee compared vnto it. And as a ſacred miniſtery would be a moſt ioyfull thing vnto all your louing ſubiectes, ſo woulde the onely hearing therof be a terrour to all the enemies of the Goſpel, and cauſe a ſodaine feare and trembling to fall vpon them: ſo that their hearts woulde bee aſtoniſhed and die in their bodies, and within ten daies the Lorde woulde ſtrike them to death with fooliſh Nabal. For the ſubtile Papiſts know right well, that if ignorance, the maine pillor of Poperie, were pulled downe, as it were by the might of Sampſon, and the wholeſome doctrine of the Goſpel, that leadeth to all dutifull obedience vnto God, and the Prince, and therefore it is at deadly feude with all

1. Sam. 15. 37. 38.

treason and rebellion, were set vp and planted in the hearts of vs the people of the land by a sacred ministery, then their complots and deuises, though neuer so cunningly contriued, woulde not bee worth a rush, to reedifie their kingdome againe in this lande: then no doubt the English seminaries at *Rome*, *Rheime* and *Doway* would quaile, and fall down flat to the earth. For their holy father the Pope would be loth still to lay out so liberall pentiō to so small a purpose, when he should vnderstand that the walles of our cities were built vp, & all the breaches stopped, that hee could not enter. *Then might both Prince and people say, I*

Psal. 4. 9. *wil lay me downe in peace, and also sleepe, seeing thou Lord onely hast placed mee in safetie.*

Therfore setting a part the commandement of the Lord, & his gracious blessing vpon his owne ordinance, which aboue all is to bee regarded, an holy learned ministerie in respect of pollicie, is the only sure and safe way to bee founde in the world, for the common peace and securitie both of Prince and people. So

that

that no other safe way can be inuented, by the pollicie of man: we dare boldlie speake through the confidence that wee haue in Christe Iesus by his Gospel. For as long as there is so much wildernes, & wast ground in our countrey vntilled, fit for the seminarie men to inhabite (as those places be where there are no preachers) seeing they beare about them nothing but treason, whereof they are full euen to the brimme, and therfore no patience or lenitie is able to ouercome them, they will still bee working according to their kinde and profession, and continually from time to time, seeke all possible means in those desolate places, to vndermine and subuert both Prince and people: whereof the Cananites made tributaries to the Israelites, contrarie to the commaundement of the Lord, is a notable document for all posterities. Iud. 1. Iud. 2. 2. 3.

Oh then most gracious Soueraigne, shall Antichriste the sworne enemie of our soules, raise vp three or foure Colledges, as it were mountes, vppon great charges, to batter and beate downe the

walles of Sion, (whereby much euill is done to the citie of our God, which causeth many teares to fall from the eyes of his deare seruants) & will your Maiestie spare cost, to set Rampires and Bulworks of defence to oppose against his furie, but let him goe on forward, with victorie vpon victorie, still triumphing and multiplying his armies amongest your people? God forbid it shoulde so continue. Vowe therefore (most Noble Queene) an holy ministerie vnto the Lord, and perfourme with Dauid, euen now before all his people, in the courtes of the Lords house, euen in the midst of thee, O Ierusalem. Now is the Lorde Iesus become an earnest petitioner, in the person of his poore people, vnto your Highnes: cause not his countenance to fall downe, neither sende him emptie away, seeing he hath neuer sent you emptie, in all the petitions that you haue made vnto him, neither did hee make any difficultie at any time, to helpe you in all your troubles, but hath euer been as the *Roe, and the young Hart vpon the mountaines*, readie to runne to succour you

Psal. 76. 11. & 116. 18, 19

Cant. 2. 17.

you: so let not any difficultie or pretence of impediments whatsoeuer, bee an hinderance to doe him this seruice, that hee most earnestly requireth. And if Herode the king saide vnto Herodias, and that with an othe: *Whatsoeuer thou shalt aske of me, I will giue it thee, euen to the half of my kingdome*, because shee pleased him, and his guests vpon his birth day, with a tricke of vanitie, why shoulde not your Maiesty fearing God, make a more large & liberall offer vnto our Sauiour Christ for the preparation of an holy learned ministerie, whereby his ignorant people may bee taught to knowe him? Seeing that hee hath filled your heart with true pleasures in these your daies: but especially, for that he hath reserued for your Highnes, in his euerlasting kingdome, incomparable ioyes and delights, which the eye hath not seene, the eare hath not heard, neither haue they entred into the heart of man. For if flesh and blood can obtaine much for vanitie, why shoulde not Christe obtaine more for truth and veritie? But seeing the Lord our Sauiour is contented with a litle for his seruants,

Marke 6.23.

1. Cor. 2.9.

ſhall he not obtaine that little? We know it (moſt noble Queene) that you wil not denie him. Therefore wee pray you to vouchſafe to vnderſtande, howe many hundreths of worthie men are ſhut vp and incloiſtered in the two Vniuerſities of Cambridge and Oxford, by moſt iniurious patrons, and otherwiſe? Howe many worthie preachers are reſtrained in townes and cities, for that their conſcience can not approue the reliques of Antichriſt, to be good and profitable for the Church of God? Howe many Lawiers, Phiſitions, and Schoolemaſters alſo, able men to ſerue in this warfare, would concurre together at once, if your Maieſtie would but diſplay the banner.

But we pray your highnes moſt humbly vpon our knees, that for the redreſſe of this our wofull caſe, you woulde not ſende vs to the Biſhops of this lande, or commit this charge of eſtabliſhing of an holy miniſterie vnto their fidelitie, For if they ſhoulde ſolemnely promiſe your Maieſtie, and that with an oth, that they woulde haue ſpeciall care of this matter, yet we could not bee induced to

beleeue

beleeue, that they would performe it, either could wee conceiue any comfort by ſuch words. Becauſe that by the ſpace of this nine and twentie yeares, their vnfaithfulnes hath manifeſtly appeared, in that they hauing power, haue not prouided for vs themſelues, no not ſo muche as lawe requireth, neither at any time ſought meanes either in Court or Counſell, that euer wee coulde learne, to ſatisfie our hungrie ſoules with bread. But either ſaid that we were alreadie ſufficiently prouided for, or that it were an impoſſible thing to eſtabliſh a preaching miniſterie, as if they ſhoulde ſay, It were not poſſible for vs to be ſaued, contrarie to the mouth of the Lorde our God, and the iudgement of the beſt learned men in the land. Yea, they are ſo farre from hauing pitie and compaſſion vpon our lamentable ignorance & blindnes, that they haue been moſt grieuouſly offended, that we ſhould ſeeke to your Grace, and the honourable aſſembly of Parliament, by way of complaint, for reliefe & comfort. For in pitying ſo much thoſe blinde guides that they haue ſet ouer vs,

they

they pitie vs nothing at all. Becauſe that the fathers are loth to caſt out their own children vppon any condition: or tenderly and carefully to heale that wound, which they haue wittingly & willingly made many dayes ago, without remorſe of conſcience. Therefore, moſt gracious Princeſſe, if there be any iniquitie in vs, let vs die at your Highnes feete, for why ſhould we be deliuered into their hands?

1.Samu.20. as Dauid fearing Saule, ſaide vnto his deare friend Ionathan. Yea, let our prayer be accepted before you, that you cauſe vs not to returne into the houſe of Iehonathan the Scribe, leaſt wee all die there. But wee flie vnto your Maieſtie, aſſiſted with the honorable aſſembly of Parliament for helpe and comfort.

We pray your Grace therefore, to call vnto remembrance two worthie examples in ſcriptures, the one of Dauid, the other of Zorobabel. Dauid, after he had raigned certaine yeares, determined to aduaunce the ſeruice of God, & to bring the Arke from Baale Iuda to Ieruſalem. At which time he aſſembled thirty thouſand choſen men in Iſrael, but they let

2.Sam.6.12. 1.Chron.15

the

the Arke of the Lord vpon a Cart, to carie it to Ieruſalem, wherewith the Lorde was grieuouſly offended, and vppon occaſion, ſmote Vzzah to death. But when the King had intelligence by the worde of the Lord, of the vnworthie handeling of the couenant of the Lorde, and that the Prieſtes and Leuites ought to beare the Arke vpon their ſhoulders, he reformed the errour, cauſed them to beare it, according to the lawe, and ſo brought it with honour, ſacrifices, and great ioy into mount Sion. By the like errour of our time, the goſpel of Chriſt in many thouſand places of this land hath been carted into Churches by men of no vnderſtanding, as it were drawen with oxen: wherewith the Lorde beeing prouoked to wrath, hath ſhewed no ſmall ſignes of his indignation, but hath filled all with dead bodies, and ſmitten the heads of diuers countries. Whereof your Maieſty being aduertiſed by God and his worde, and that the Goſpel is to be handeled reuerently, by men of wiſedome and vnderſtanding, we truſt that with Dauid the king, you will reſourme this dange-

Num. 4.15. & 7.9.

This ſpiritual ſlaughter of all ſorts of people in this lande hath been great by the deadly darts of ignorance,

rous

-eous and dishonourable abuse, with all ioy and gladnes or heart, that skilfull men furnished with sufficient giftes, and warranted by God and his worde, may bring the glad tidings of the Gospel into the hearts and consciences of all your louing subiects, there to rest for euer.

Ezra.4.4. Ezra.5. Hag.1. Wee reade in like manner, that when Zorobabel had been of long time discouraged by the enemies of religion, fró building of the Temple after their returne from the captiuitie, yet by scarcitie the Lordes chastisementes, and specially by the preaching of the Prophetes, namely Aggeus & Zachariah, he tooke courage againe, and beganne the worke with greater zeale. And thogh they were encountred with new enemies, yet they went forwarde and finished it according to the commandement of the Lord, by his Prophetes: so mightie is our God, to prosper them that doe his will and pleasure. So in like manner seeing the dangerous enterprises and attemptes of the papists, and now of late of the Spaniards beside many other fearefull signes of Gods anger, doe crie vnto your Grace,

and

and the prophetes of our time, doe pray and beseech your Maiestie, in the name of the Lord of Hoastes, to raise vp your selfe to the building of this spirituall Temple by a learned ministerie: we trust that your Maiestie will humble your self to regard the iudgements of the Lorde, and to heare his holy wil by his seruants as reuerently as any religious Kings and Princes haue done heretofore: and that the Lord himselfe will stirre vp your noble spirite, and the spirite of your noble Counsellours, and the rest of your faithfull subiects, to goe and to doe the work in the house of the Lord of Hoasts your God, as hee wrought in Zorobabel and the rest of the people of the Iewes, after so long a discontinuance. And in so doing, the Lorde your God shall bee with you, and make the worke to prosper in your hands in despite of your enemies: so shall you bee glorious in the sight of the Lord, & in the eyes of his seruants. Then shall bee verified the saying of the Psalmist: *Such as bee planted in the house of the Lord, shall flourish in the Courtes of the house of our God, they shall bring foorth* Psal. 92. 13. 14.

fruit

fruit in their age, they ſhall be fat and flouriſhing. And as the Lord your God hath
Exod.17. commaunded you to haue warre with the Romiſh Amelec, the Lordes profeſſed enemie for euer: ſo, ſeeing the Lord hath deliuered theſe Amalechites into your handes, ſpare them not, but draw out the two edged ſword more dreadful and deadly vnto them, then any ſpeare or ſhield; *and hewe them in peeces before*
1. Sā.15.33. Deut.7.2. *the Lord in Gilgal.* There is no league or couenant to bee made with the Cananites of the land, but to roote them out with the ſword of the ſpirite, till there remaine none of them in Iſrael: for otherwiſe, *they will bee whippes vpon the ſides,*
Ioſu.23.23. *and prickes in the eies of the children of God.* There is no pitie to be vſed towards them, whom the Lorde hath vowed to vtter deſtruction.

We pray you therefore (moſt gracious Princeſſe) commit this two edged ſword, into the handes of faithfull men, that are zealous for the Lord of Hoaſts, to encounter with the Prieſtes of Baal, that it may be knowne vnto all the people of this lande, whether the God of

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the Papists, or the God of the Protestants be the true God of Israel. Which thing is more then time to be done: for that by the great diligence and watchfulnes of the Iesuites, & Seminarie Priestes, & the multitude of vntaught ministers, (into whose charge they may easily enter, without any resistaunce) the matter is grown more doubtfull then heretofore: the aduersaries part greatly encreased, and new Recusants springing vp euerie where: whose walles are to be battered and blowen downe, onely by the loude sound of the trumpet of the gospel. And as that blooddie man of Rome, hath made many childles in this your Countrie, so in like maner, let him bee without children in this your Dominion: wipe him cleane away as one is wont to wipe a dish: he wipeth it, and afterward turneth it vpside downe. Yea make his house like vnto the house of Ieroboam, that made Israel to sin. Feare not (most noble Queene) to cut off the head of Holophernes: strike the naile into Sicera his temples: and then sing a song with Deborah, and the Damosels also,

2. Kin. 21. 13

1. Kin. 15. 29

Iud. 13. 8.

Iud. 4. 21. & 5. per tot.

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2. Kin. 21. 13

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shall sing with Timbrelles, saying: *The*
1.Sam.18.5. *progenitours of her Maiestie haue slaine*
their thousandes, but Queene Elizabeth
hath slaine her ten thousand. And euery
one of vs shall haue iust occasion to say
Pro.31.29. as we reade, *Many women haue done va-*
liantly, but your Maiestie surmounteth
them all.

And yet once againe, wee pray your Highnes, for the exceeding great loue that our Sauiour Christ doth beare vnto you, to spare no cost, but to make him a throne of Iuorie, couered with the best golde, farre more glorious then that which Salomon made for himselfe, and to exalt it aboue all the thrones of the Kings of the earth, as an euerlasting monument of your loue towardes him againe, that it may be said of the godly, In all kingdomes there is not the like. So when your Grace hath offered the Lord Christe to bee imbraced in the armes of all your louing subiectes, by the liuelie preaching of the Gospel, beeing filled with ioy, you may say with father Simeon; Lorde now lettest thou thy seruant
Luke. 2.24. depart in peace. For we suppose that no

good action, that euer your Highnes hath done all the daies of your life, can bee more comfortable vnto you, in the day of your death, when the Lord Christ shall translate your soule into his euerlasting kingdome, then the remembrance hereof, that you haue long before with all your might and power, vpon his earnest request, offered vnto him, this gratefull sacrifice of an holy learned Ministerie, which of all other thinges in the worlde, is most deare and precious vnto him. Yea, what a ioy of heart wold it bee vnto your Highnes, in the great day of the Lordes glorious comming to iudgement, to see your selfe and so manie armies of your louing subiects, there to followe the Lambe whersoeuer hee goeth, and to know your selfe to be the speciall instrument, next vnder God of their preferment, by procuring of a true and lawfull Ministerie of the Gospel? Vndoubtedly, this thing woulde bee your greatest ioy, your crowne and your glorie in that day. And if Christ our King, will acknowledge himselfe in his kingdome fed, clothed, and visited of his ser-

uants to their honour, when they shall
Mat.25.35. haue done these things in his name to his
36. afflicted in this world, much more will
he commend this worthie work, (which
passeth the other many thousande de-
grees) in the assembly of all his Saintes,
to your endles glory, saying: that your
Grace hath taught and instructed him,
exhorted & comforted him, and if you
shall maruaile how this seruice hath bin
perfourmed vnto him, he will acknow-
ledge that whatsoeuer hath been done
vnto his ignorant people, hath been
done vnto himselfe, to the vnspeakable
ioy and comfort of your owne soule.
Nowe, before that day come, heare the
voice of Christe your welbeloued that
Cant. 5.2.3. knocketh, saying: Open vnto mee, my
sister, my loue, my doue, my vndefiled,
for my head is full of dewe, & my locks
with the drops of the night: vnto whom
wee pray you, make no vnkinde excuse,
saying: I haue put of my coat, how shall
I put it on? I haue washed my feete, how
shall I defile them? Least your welbelo-
ued goe away in displeasure, and you
seeke him sorowing. Hee hath manye
times

times and by diuers meanes, heretofore knocked, not only by his gracious bleſſings, and ſundry petitions, but alſo by his fearefull threatninges. For vndoubtedly as often as the Lorde hath ſhaken his yron rodde at your Grace, by the ſonnes of Belial the Papiſtes, ſo many times hath he ſhewed himſelfe offended and diſpleaſed, for that you haue not as yet giuen vnto him the honour of his Temple, and the glory of his Sanctuary. Wherfore moſt gracious Soueraigne, let him not haue the occaſion to ſhake his rodde any more, or to ſtrike that ſtroke, that woulde wounde vs all at the verie heart, & bring vpon vs continual mourning and lamentation. Let him ſue no longer for his honour and glorie, ſtill waiting and attending as an humble peticioner with great patience, for a ſeruiceable and well appointed Miniſterie.

2. Sam. 24. 16. 17.

1. Kin. 8. 33.

Which thing if you graunt him, then will your welbeloued goe downe into his garden to the beds of ſpices, to feede in the gardens, & to gather Lillies, then may you ſay boldlie: *I am my beloueds,* Cant. 5. 12.

and my beloued is mine, who feedeth amongst the Lillies. Then shall the latter blessing fall vpon your Highnes, as the latter raine from heauen, and surmount the former grates that already you haue receiued, so that you shalbe astonished, and wonder, that the Lorde shoulde yet finde out waies, to enlarge himselfe towardes you, saying vnto him with the Princelie Prophet Dauid: O Lord what is man, that thou regardest him? or the sonne of man, that thou hast respect vnto him? Man is like to vanitie, &c.

Psal. 144. 3. 4.

Let it please your Grace also to remember, that, whereas the Gospel appeared to King Henrie the eight, your noble father, and to King Edward the sixt, your worthie brother, as it were in the dawning of the day, or at the rising of the Sunne, your Grace is fallen into a more blessed and happie time, wherein the Gospel shineth clearely in your face, as the Sunne in his strength, according to which greater measure of the reuelation of the will of God, and the length of dayes, with the blessing of peace, besides many other particular

bonds

bonds, your Grace doth owe vnto him, a greater duetie and ſeruice by farre, for the aduancement of his Goſpel, that all we your people may behold it in perfect beautie, and taſte the pleaſaunt fruites thereof. Which charge the Lord in mercie, with great honour, hath chiefly reſerued for your Maieſtie. Wherefore, keepe faith and trueth with him (moſt gracious Princeſſe) and liue for euer. For then doubtles, kindnes and mercy ſhall follow you all the dayes of your life, and you ſhall remaine in the houſe of God for euer.

And ſeeing diuers malefactours, your mortall enemies, worthily condemned to death, haue notwithſtanding founde your Maieſties fauour and clemencie to be ſuch, that your Grace hath ſpared oftentimes their naturall life, and turned their ſorowe into ioy and gladnes: we truſt your louing ſubiects and people lying proſtrate at your Maieſties feete, entreating for the ſafetie of their ſoules, by an holie miniſterie, ſhall not finde your Grace to be vnmerciful and inexorable. God forbid that the praiſe of your Maieſties

ties clemencie and mercy shoulde bee bounded within the compasse of the body, and not extend to the safegard of the soule. For true pitie is not wont to open her bowels to the worst part of man, and to close them to the better.

Therfore touching this worthy work commaunded by the Lorde, consider what Dauid the King, or rather Christe himselfe saith to your Maiestie, as vnto Salomon: Bee strong and of valiaunt courage, & do it, feare not, nor be afraid, for the Lord euen my God is with thee, hee wil not leaue thee nor forsake thee, til thou hast finished all the work for the seruice of the house of the Lord. Behold the courses of the Priestes and Leuites, for all the seruice of the house of God, euen they shalbe with thee for the whole worke, with euery free heart, that is skilfull in any manner of seruice: the Princes also and all the people will be wholy at thy commandement. Also these promises doe appertaine vnto your Highnes, taking in hand this excellent worke of the Lord, There shall no man be able to withstande thee all the dayes of thy life:

1. Chro. 28. 20. 21.

Iosu. 1. 5.

life: as I was with Moſes, ſo will I be with thee, I will not leaue thee nor forſake thee, only be thou ſtrong and of a moſt valiãt courage, that thou maieſt obſerue and doe according to the Lawe, which Moſes my ſeruaunt hath commaunded thee. Thou ſhalt not turne away from it, vnto the left hande or vnto the right that thou mayeſt proſper whither ſoeuer thou goeſt. Againe: My hande ſhall Pſal.89.2.22. be eſtabliſhed with him, and mine arme ſhall ſtrengthen him, the enemie ſhall not oppreſſe him, neither ſhall the wicked hurt him, but I will deſtroy his foes before his face, and plague them that hate him. And we all will ſay with Abi- 1.Sam.25. gal in the name of the Lord: Although a man hath riſen vp to perſecute you, and to ſeeke your life, yet the life of our Soueraigne ſhall be bounde in the bundle of the liuing, with the Lorde your God, and the life of your enemies ſhall God caſt out, as out of the midſt of a ſling.

Let it not diſpleaſe your Highnes, further to be put in remembrance, That Mark.8.32. Chriſte our Sauiour was twiſe diſwaded from the redemption of mankinde by

ſuffering at Ieruſalem, euen by Peter his Apoſtle, that did abound in loue towards his Maiſter, although in this point it was altogether carnall: ſo in the conſultation, for the communication of the redemption of mankind, by the preaching of the Goſpell, if your Maieſtie bee not made cõformable to our Sauiour Chriſt in ſuffering the like temptation, by one or other that is nigh vnto your Grace, it is a wonderfull thing, euen a myracle in our eyes.

Now to conclude (moſt Royall Princeſſe) ſeeing the Lord himſelf requireth this ſeruice at your handes, & promiſeth to be with you, and to protect you in all your waies, that you daſh not your foot againſt the ſtone, ſo that, if the Lorde heretofore hath appointed an hundreth Angels to pitch their tents round about your Maieſties Royall perſon to guarde you: in the doing of this honorable ſeruice of his no doubt, he will make them a thoſande, if neede require, beſides his continuall preſence, for your greater peace and ſecuritie. Wee therefore pray your Highnes falling downe flat in the

duſt,

duſt, before your face, that our ſoules may be precious in your ſight, for we deſire no earthly thing appertaining to this life, but that we may liue with your Maieſtie in the euerlaſting life: and therfore, that this petition (whereof wee beſeech you to take further notice, in this complaint of the Communaltie) the greateſt that euer we haue made, or can make, and the worthieſt of all other for your Maieſtie to graunt without delay, may finde fauour and grace in your eies for the Lorde Ieſus Chriſte his ſake. So ſhall your Highnes cheare the hearts of all your louing ſubiectes, nowe borne in this land, and of them that ſhalbe borne hereafter in many generations, & cauſe them to clap their hands for ioy to your euerlaſting fame and glory, and alſo at this time ſhall cauſe vs to bring ioyfull newes vnto our brethren and countriemen, who are ſuſteined with hope and expectation of glad tidinges from your Highnes: which our moſt mercifull Father of his infinite loue towardes his Churche, bring to paſſe, through Ieſus Chriſte our Lorde and Sauiour, Amen, Amen.

BIBLIOTHECA BODLEIANA

The lamentable complaint of the Communaltie by way of Supplication, *to the high court of Parliament*, for a learned ministerie, renued and augmented.

IN most humble maner that we may, (most gracious Soueraigne, and right honourable assemblie) we fall downe before your feet euen in the dust, presenting before you a most waighty petitiō. It is not vnlike that petition, that *Hester* made to the King *Assuerus*, saying: If I haue founde fauour in thy sight, and if it seem good vnto the King, let my life be giuen me at my petition, and my people at my request. For we are sold, I and my people to be destroied, to bee slaine, and to perish. And when the King demanded who had done that deed, the Queen answered, that wicked *Hammon*. In like wise, so many congregations of vs, as be in this land destitute of a godly minister to preach vnto vs the word of saluation (as there be exceeding many) doe intreat for our life, & the life of our neighbors. For we are solde to bee destroyed, to bee slaine,

Hest. 7. 3. 4. 5

ſlaine, and to periſh eternally, if by your gracious helpe ſpeedie remedy bee not had. If queſtion be made, who hath done this deed, we anſwere, the blinde guides and vnlearned Curates that are ſet ouer vs. In deed wee confeſſe, that our ſinnes & the ſinnes of our forefathers are multiplied without number, and growen exceeding great, and haue grieuouſly prouoked the Lords wrath to ſtrike vs with ſuch a grieuous plague, as there is none greater vnder the heauens. As wee reade that the Lorde threatened the Iewes by the Prophete *Zacharie*, ſaying: For loe I will raiſe vp a Shepheard in the lande, which ſhall not looke for the thing that is loſt, nor ſeeke the tender lambes, nor heale that is hurt, nor beare that which is wearie, but he ſhal eate the fleſh of the fat, and teare their clawes in peeces. Woe be to yee Idoll ſhepheard that leaueth the flocke. The like deſcription is made of ill ſhepheards in *Ezechiel*, with a Woe pronounced againſt them.

Zach. 11, 16, 17.

Ezech. 34. 2.

By this we truſt it doth appeare what wee requeſt: euen, that it would pleaſe God to moue you, to make a firme and ſtable

stable lawe, like vnto the lawes of the
Dan.6.16. *Medes* and *Persians* that cannot be alte-
red: nay rather to confirme God his law
already established in his word, that eue-
Tit.1.5. rie Congregation of vs may haue one or
Act.14.23. two godly learned Preachers set ouer vs,
as euery Congregatiō is greater or lesse,
and these dumbe Idols, the most pesti-
lent enemies wee haue in this worlde,
remoued from vs as farre as the East is
from the West: and that whosoeuer doth
violate that holy law and decree, his bo-
dy may be drawn in peeces, & his house
made a lakes, because hee seeketh the
dishonour of the mightie God, the King
of all the earth, as by *Nabuchadnezer* it
Dan. 3.29. was decreed. So shall it appeare that you
are not only carefull for this present age
so to prouide that we may be taught the
feare of God, but that our posterirtie may
know it also, and the children which are
Psal. 78.6. &c. yet vnborne, may stand vp and declare it
to their children, that they may set their
hope in God, and not forget the workes
of the Lord, but keepe his Commande-
ments. In deed we confesse that the grea-
test part of vs are the fartheſt off frō this
desire,

desire, and not so much as once thinke hereof (the more we are to be pitied) notwithstanding, sith some of vs haue tasted the good word of God, and how gracious the Lorde is to those which knowe and feare him, in tender loue and compassiō to our brethren, finding no other way, wee vncouer the tiles of your house of Parliament, and let them downe with cordes before you, to stirre vp your bowels of compassion towardes them, as the man which had the palsey was brought before our Sauiour Christ. Mark. 2. 4. Luk. 5. 18. 19

But concerning the minister appointed to the house of God by his word, for whom we make our petition, wee finde it written (most noble Queene, & right Honourable assembly) in that sacred booke which you haue deliuered vnto vs, as the true word of God, and so with all thanksgiuing we receiue it: that hee must bee blameless in life, free from a great number of vices (which S. *Paul* to *Timothie* and *Titus* rehearseth) and garnished with the contrary vertues, and aboue all, he must be skilfull to teach the word of God, able to exhort by sounde 1. Tim. 3. Tit. 1. Tit. 1. 9.

doctrine,

doctrine, and to conuince the aduersary. Yea, he must be that man of God, that is perfectly instructed in holy Scriptures, to euerie good worke: not onely to teach sounde doctrine, and confute errors, but also to reforme manners and instruct in the way of righteousnes: to cast downe the proude, to raise vp the humble, to comfort the distressed, to encourage him that walketh in the right way, to reproue him that runneth out of the way: and finally, to declare to all men, as Princes, Maiestrates, & all other inferiour persons, of what calling soeuer they be, their general and particular duties out of the word of God. And therefore this man of God is worthily compared in the Gospell to the riche householder, which bringeth out of his treasurie, things old and new: he is the Embassadour of the most high King vnto his people, to declare vnto them the whole counsel of God. Afterward rightly to deuide the word of God to the people, as the onely foode of their soules: a Father, to beget vs with the immortall seed of the word: a Mother, to nourishe

1. Tim. 3. 16. 17.
2. Cor. 10. 5.
Luk. 4. 18.
1. Thes. 5. 14
2. Tim. 4. 2.
2. Tim. 3. 17.
Mat. 13. 52.
2. Cor. 5. 20.
Luke. 12. 42.
2. Tim. 2. 15.
1. Cor. 4. 15.
Gal. 4. 19.

vs vp in the ſame: a Starre or light, to cauſe vs to ſee the merites of God in Chriſte Ieſus: an example vnto vs of an holy conuerſation: a guide and an eye, to direct vs in the way to eternall life: Salt, to ſeaſon vs with the feare of God: a Builder, to make vs a Temple, for God to dwell in for euer: a Warriour, to caſt downe the proud imagination of man, as a ſtrong holde, and to bring euery thought vnto the obedience of Chriſt: a Prophet, to ſpeak in ſuch ſort, that when the vnbeleeuers, and vnlearned come in before him, they may bee rebuked and iudged, and ſo the ſecretes of the hearte made manifeſt vnto true repentance & faith, for the which they acknowledge the grace of God, with all ſubmiſſion, and ſay plainly that God is in them: and finally, a skilfull Shepheard to feed God his flocke with the wholeſome foode of his worde. Neceſſarie therfore, yea more neceſſary then food and cloathing is the moſt ſacred office of preaching, and the onely ordinarie meane of our ſaluation: which either to neglect, or to ſeeke for any other meane to obtaine faith in

Reuel.1.20. Mat.5.14. Tit.2.7. Heb.13.17. Mat.5.13. 1.Cor.3.10. 2.Cor.10.5. 1.Cor.14. 24.25. Ioh.10.2. Mark.16.15 Rom.10.14.

Christ, is to preiudicate the wisedome of God, and to looke for some extraordinarie working, which were to tempt the highest, and to procure his heauie indignation to fall vpon vs. And to proue the necessitie of preaching, the Apostle *Peter* affirmeth, that in the Epistles of Saint
2. Pet. 3. 16. *Paul* there are some thinges hard to bee vnderstood, which they that are vnlearned and vnstable peruert, as they doe all scriptures, vnto their owne destruction. The trueth whereof, the Eunuch chiefe
Act. 8. 27, 28. &c. gouernour to *Candaces* Queene of *Æthiopia* doth manifestly confirme: who being brought vppe no doubt in better maner then we the common people of the countrie, and delighting to read the holy scriptures, and especially the Prophete *Esay*, at what time *Philip* the Euangelist demanded, whether he vnderstood what hee read: answered directly, how can I except I had a guide? If therefore this noble man aided with better helpes then the common sort, made it an hard thing to vnderstand the Prophet without an interpreter, how can wee the simple siely people vnderstand the scripture

ture without a teacher? Great need therfore haue we of that man of God, before described: to open the scriptures with the key of knowledge, not onely to the enlightning of our vnderstanding, but also to the reformation of our sinnefull life. For the performance whereof, the Lorde hauing a prouident care ouer his church, because he loueth it, hath giuen Pastors & Doctors for the gathering together of the Saints for the work of the ministerie, and for the edification of the body of Christ, till we meete all together (in the vnitie of faith, and knowledge of the sonne of God) vnto a perfect man and vnto the measure of the stature of Christe fully growne. Much more wee finde in holy scripture concerning the office of Ministers, tending to shewe the excellencie of their function, and the wonderfull wisedome and knowledge that is required at their handes. So that it doth plainely appeare, that God had a speciall care to prouide an euident and plain law, that no vnskilful man should bee set ouer his flocke, because hee is so plentiful in declaring their dutie almost

Ephe. 4. 12. 12. 13.

euery where: ſo that whoſoeuer deſireth to bee fitte for ſuche an office, deſireth a
1. Tim. 3.1. worthie worke, to whom by good right
1. Tim. 5.17. appertaineth double honour, and of whom it may worthily bee ſaid with admiration: How beautiful are the feete of
Rom. 10.15. them which bring glad tidings of peace, and bring glad tidings of good thinges. And no other law or ſtatute whatſoeuer ought to be heard and acknowledged in the Church of God, but this, which Chriſt and his Apoſtles haue ſet downe, which is not ſubiect to the alteration or neceſſity of time, but endureth for euer. Neither may any man whatſoeuer diſpence with this lawe, no more then hee may with this commaundement: Thou ſhalt haue no other Gods before my face. Neither ought any crokedly to interpret the ſame, as the Phariſees did the fift commandement, Honour thy father and mother, &c. perſwading the people,
Mar. 7.10.11 that if they beſtowed that relief & comfort which they oughtvnto their parents vpon ſacrifices, whereof the Prieſtes had their portion, their parents were holpen: ſo in this law, if any ſhould expound reading

ding to be preaching, in doing whereof the ſimple miniſter might think that he had diſcharged his duty, he ſhould commit a groſſe and dangerous error, & for teaching men ſo, ſhoulde bee called the leaſt in the kingdome of heauen.

Hauing laid downe our petition, and deſcribed in ſome ſort a faithfull Paſtor, we craue leaue to ſhew after what maner we deſire that this Paſtour ſhoulde exerciſe that his office among vs ſimple people, to our better edification. Firſt we deſire, that our Paſtour teach vs the worde of God truly & ſincerely, the which ſincere affection moueth him that is endued therewith, in his whole miniſterie to ſeeke the glory of God, and the ſauing of the ſoules of the people committed to his charge. And this vertue the hypocriticall Phariſees aſcribed vnto our Sauiour Chriſt moſt iuſtly, when by à ſubtill queſtiõ touching the paiment of tribute vnto *Caſar*, they laid a ſnare for his life, ſaying: Maſter wee know that thou art true and teacheſt the way of God trulie. The ſame gift doth S. *Paul* acknowledge to be in himſelfe and other his fel- Mat. 22. 16.

low Preachers, saying: We are not as many which make marchaundize of the
2. Cor. 2. 17. worde of God, but as of sincerities, but as of God in the sight of God, speake we of Christ. And as there were many Preachers amongst the Corinthians vorde of this sincere handeling of the worde of God, seeking the glory of the world, and the prayse of menne, and therewithall their owne promotion and preferment, as *Paul* noteth when hee saith after this
2. Cor. 11. 20. maner: Ye suffer, if any bring you into bondage, if any deuour you, if any take your goods, if any exalt himselfe, if anie smite you vpon the face: as he complayneth also in another place, that *Demas*
2. Tim. 4. 10. had forsaken him, and imbraced this present world: So now we haue no lesse store of suche men that take the same course, who will giue no place to any of them all, or suffer any superioritie in seeking vaine glory, and the sweetnesse of this present life. And therfore they loue
Iohn. 12. 43. the praise of men more then the praise
Phil. 1. 15. 16. of God, seeking it by enticing speach of mans wisedome, and shew of great learning. They preach Christ euen through

enuie and ſtrife, not purely, ſuppoſing to adde afflictions vnto their poore brethren. They haue not caſt of the cloakes of ſhame, but walk in craftines, & handle the worde of God deceitfully in ſundrie points, and corrupt it as marchants for lucres ſake. And truly wee feare that theſe men can make their accounts but of a ſmall number, of whom they may ſay, as S. *Paul* did to the *Theſſalonians*: For what is our hope, our ioy, or crowne of reioyſing? Are not you euen that in the preſence of our Lord Ieſus Chriſt at his cõming? Yes, you are our glory & ioy, for it is to bee doubted, that their worke will not be able to abide the triall of the fire, but that they ſhall ſuſtaine great loſſe, (if it fall out ſo well) that they themſelues may bee ſaued, as it were by fire.

2. Cor. 4. 2.
2. Cor. 2. 17.
1. Theſ. 2. 19 20.

Further, wee deſire to bee taught this doctrine of ſaluation, in all ſimplicitie & plaineſſe, which plaines no doubt ſpringeth from ſinceritie, as from a fountain. For he that ſeeketh Gods glorie and the conuerſion of ſinners, will make choiſe of the meanes that may beſt bring his

purpose and desire to effect, which is a plaine & familiar handeling of the word of God, as we haue our Sauiour Christe and his Apostles for example. For Christ preached the worde vnto the people, as they were able to heare it. And S. *Paul* writing to the *Corinthians*, sayth: I could not speake vnto you as spirituall men, but as vnto carnall, euen as vnto babes in Christe Iesus. I gaue you milke to drinke, and not meate: for ye were not then able to beare it, neither yet now are yee able: for yee are yet carnall. Much more may be saide to vs Englishmen, ye are carnall, and therefore haue neede to bee fed with milke, and not with strong meate. This milke wee take to bee not only a familiar kinde of Catechising, in as shorte and plaine termes as possiblie may bee (which wee greatly long after) whereby wee are made fit to receiue a more full declaration: as when we haue learned our letters, we come to spelling: but also a plaine and familiar kinde of handeling of some good portion of scripture, by deliuering the doctrine as the text yeeldeth it naturally, without any

Mar. 4. 33.

1. Cor. 3. 1. 2. 3.

any enforcement, that the doctrine may take an edge by exhortation. Contrarie to this practise of S. *Paul*, doe they who either Catechize not at all, or els doe it in such exquisite maner, that it is made rather strong meate, then milke. Some other take but one worde for their text, and afterwardes runne into the mountaines, that we cannot follow them, not knowing howe they went vp, or howe they will come downe againe: whereas if they had taken a good portion of the text, and had naturally expounded, and pithily applied the same, by occasion of that large text, we should haue remembred a good part of the Sermon long time after: and without all contradiction, he that will doe vs any good, must abase himselfe as low as he can to our capacitie, as S. *Paul* in the place before alleaged, and also to the Romanes doth testifie, saying: I speake after the maner of men, because of the infirmity of your flesh. For we countriemen are well content that they spare ro speake vnto vs in the Latine, Greeke, and Hebrew tongs, which we vnderstand not, and to bring Rom. 6. 19.

foorth their Poets, Philosophers, and Schoole points taken from the liberall Artes, to approue their matter they haue in handeling, wherewith wee are not acquainted. For in these thinges many preach themselues and not Christ Iesus, and studie to leaue an admiration and fame of their learning behinde them, (whereat they chiefly shoot) rather then a godly edification of the inner man, which is by faith in Christ Iesus. But whē by those helps before named, they haue attained to a more full vnderstanding of the scriptures, let thē (in God his name) in a plaine and simple declaration of the truth, with knowen words, setting apart the entising speach of man his wisdome and florishing eloquence of those *Corinthian* Preachers, deliuer vnto vs the substance of religion out of a pure heart, with reuerence as in the sight of God. So shall they haue *Paul* for an example to imitate, whome *Festus* supposed that much learning had made him mad: yet writing to the learned *Corinthians*, hee professed to knowe nothing amongest them, saue onely Iesus Christe, and him crucified.

Acts. 26. 24.

1. Cor. 2. 1. 2

crucified.

To this simplicitie and plainesse in teaching, there ought to bee ioyned a continuance in the holy exercise of the word, as S. *Paul* saith to *Timothie*: Take heed to thy selfe and to doctrine, & continue therein. And in an other place; Preach the worde, bee instant in season, and out of season. And for that cause one chiefe propertie of the minister is, to be vigilant ouer the flock, which though hee carefully perfourme, yet in many yeares, wee come but to a small measure of knowledge and reformation of life. And no maruell, sith the Apostles of Christ hearing their master preach so often, and so familiarly, by the space of three yere & more, yet for all his paines and trauaile in that time, they knew not well the vertue of his death and resurrection. Yea, wee heare say that many painfull Preachers both in Townes and Cities, exercising the word three or foure times a weeke, yet doe they complaine of the small profiting of the flock. Then were it requisite that double diligence were vsed among vs the rude people of

1. Tim. 4. 16

2. Tim. 4. 2.

1. Tim. 3. 2.

Luk. 18. 33. 34.

the

the land, whose ignorance and dulnesse to learne, as also stubburnnes to obey, are so great, that they are onely knowen vnto God, to our selues, and those fewe that haue had familiar conference with vs. And besides the diligence of our teacher, it is more then necessary that at some times appointed, wee bee called to giue an accountes of our faith that wee haue been taught of our Pastour: otherwise the most part of vs shall profite as little as our children that take lessons of their Schoolemasters, wherof they make no repetition. For in trueth to speake plainely, wee are children in vnderstanding, and men in malice, and al rude behauiour. For why shoulde wee conceale from you the right Honourable assembly of Parliament, the grieuousnesse of our malady, vnto whom wee flie as vnto our Parents, who onely haue power next vnder God, to prouide a salue for our sore? Yea, it grieueth vs that we haue so long time concealed the miserable estate wherin we stand from them, who if they had knowne it to be so great, as wee doe feele it, would ere now haue prouided a

remedy

remedie to redreſſe it.

But touching theſe men whom wee ſo greatly deſire to haue, in our ſimple iudgement, we thinke it not fit, that any man (were hee neuer ſo wiſe and godly) ſhould make choiſe alone of that man, that is to take a greater & more precious charge vpō him, then they that haue the moſt coſtly Iewels & treaſures of Princes committed to their keeping. How requiſite were it, that ſuche a man as ſhoulde haue the bringing vp, & gouernment of the ſonnes & daughters of the glorious King of heauen, (who loued them ſo dearely, that he ſpared not his onely begotten ſonne to redeeme them with his moſt precious blood) ſhoulde rather come into a publike place of triall, as it were into an open Theater, that after publike prayer and faſting, he might bee ſeene and viewed of all men, that if the beholders had as manye eyes, as they faine that Argos had, they ſhoulde vſe them all, ro ſift and trie out that man whether he were fit both in reſpect of his wiſdome & vnderſtanding of the holy ſcriptures, as honeſtie of life and conuer-

ſation,

sation, to take that noble charge vppon him. Moreouer, seeing wee know that there be many subtile workers, transforming themselues into the Apostles of Christ, who seeke craftily to creepe in to deuour the flocke: is it not to be feared, that they will more easily slide in thorow the hands of one then of many? Yea surely, the counsell and aduise of more then one for triall, is thought needfull to be vsed in matters of lesse importáce. As when any man taketh on him the profession of Phisicke (whose care is only to see to the good estate of the body) notwithstanding, that he hath spent many yeares both in the study of the liberal Artes, as in the secrets of Phisicke: yet is he to passe the hands of foure approued Doctours of Phisicke to bee tried whether he hath profited so much in the study of that Art, as is requisite for a man of that profession: least if he should rashly take vpon him to intermedle in that science, without sufficient knowledge in the same, the bodily health of manne should sustaine eyther dammage or danger. Shall then the spirituall Phisition,

2. Cor. 11. 13.

11. of Henry the eight, cap. 3.

that

that taketh vpon him to cure the maladies of the minde, (which are moe in number, more ſecret, and more difficult to be cured, and more dangerous if they bee not cured) come leſſe furniſhed in the knowledge of his profeſſion then the other? And is it not requiſite for the tryall of his knowledge, that the number of skilfull examiners, and their diligence, ſhould be multiplied and increaſed ſo much the more as the ſoule doth excell the body? Therfore ſeeing we are ſo prouident, that we can eſpie the euils that happen to the body by vnskilfull Phiſitions, and by good meanes preuent them: why can we not ſee the palpable miſchiefes that wee ſuffer in our ſoules by vnlearned Curates, and by manie skilfull and vigilant eyes exclude them?

And this election by many wee finde to be manifeſt and plaine, not onely by the light of nature, but much more by the teſtimonies of holy ſcriptures, it is clearely to be gathered by that known place, the grounde of all good order, where our Sauiour Chriſt ſaith: If he refuſe to heare them, tell it vnto the Mat. 18. 17.

Church,

Church,&c.according to which rule we may obserue, that the Church did handle all matters of any importance, with the common consent and iudgement of many: As wee reade in the election of *Matthias*, Actes 1. of the Deacons, Acts 6. where the Apostles and the Churche were assembled together about that businesse: and in the election of the Elders in euery Church. Actes 14. *Paul* and *Barnabas*, and *Iohn Marke*, with the Church were assembled together with fasting and prayer. Likewise Actes 16. where it seemeth that *Paul* chose *Timothie* alone, (when they of *Lystra* and *Iconium* presented) yet in the first Epistle that S. *Paul* wrote vnto *Timothie*, mention is made that hee had imposition of hands by the Eldership, which consisteth of many. It appeareth also in the same Epistle, that there were many in the election of the church-officers at Ephesus: because S. *Paul* exhorteth *Timothie*, not to be partaker of the sinnes of others, that were fellowe chooosers with him, by yeelding his consent to the election of any vnworthie officer, but to keepe

1. Tim. 4. 14.

1. Tim. 5. 22.

keepe himself pure, by denying his consent, and hindering the election as much as he might, which no doubt is the true sence of that place, as by good reasons might bee confirmed. The same is proued by the Epistle to *Titus*, where *Paul* requireth him to ordaine elders in euery Citie, as hee had appointed him: by the which saying, *Titus* is restrained to that order of election, which S. *Paul* had appointed him: and it is to bee thought that S. *Paul* would appoint no other order to be obserued, then he himself had vsed act. 14. and in the election of *Timothie*, which was practized by the apostles, act. 6. at the least if it were but to keepe vniformitie amongst them. Tit. 1. 5.

And vndoubtedly if the Ministers of the worde, had their calling by many good and godly men, indued with gifts sufficient for the tryall of their doctrine and manners, then wee shoulde accept them as the angels of God, euen as Christ Iesus himselfe, then durst no such hedge priestes and caterpillers, as are spread ouer the lande in great number, once thinke to haue any enterance into Gal. 4. 14.

the Churche of God to kill ſoules any more: when they ſhoulde vnderſtande, that there were many vigilaunt watchmen appointed to keep the dore againſt them. Then ſhoulde not they that can thriue in no trade of life, ſuch men as Iob calleth the children of fooles, and the ſonnes of villaines, which are more vile then the earth, haue their vttermoſt refuge and reſting place in the miniſtery by whom Gods name is blaſphemed all the day long, and the honour of the miniſterie vtterly defaced.

Iob.30.8.

But if any man that is without naturall affection to vs his poore brethren, ſhould giue allowance to theſe vnpreaching miniſters, which we haue: willing vs to content our ſelues with them, as our lawfull Paſtours, (which opinion is moſt dangerous and damnable) by calling theſe dumbe Idols to our remembrance which oppreſſe vs, they renewe our former griefe, and make our hearts euen bleede to thinke vpon them. For who are appointed to murther God his people but they? How farre are they vnlike theſe miniſters, whom before wee

haue

haue described? euen as much as darkenes is to light. For if the worde of God, be the rule of righteousnesse, as it is indeede, and these men of whom we complaine are not squared thereby: how can they auouch that they be sent of God? If not of him, you knowe of whom. For if Christe had sent them, as his Embassadours, then no doubt he would haue put his Embassage in their mouthes. Or if he woulde haue had them occupiers of the talent of the admistration of the worde, would hee not first haue giuen it them? For how can the Iudge of all the world call men to accounts for the abuse of that they neuer had? Nay rather, he saith to all the Pastours of his flocke before he send them, as hee did to *Ezechiel*: Eate that thou findest, eate this booke and goe, and speake to the house of Israel. Neither do we find in God his booke, which you haue deliuered vnto vs, any other ministers of the worde, except those which are called blind guides, wandering starres, vnsauory salt, good for nothing, no, not for the dunghill, cloudes without water, idoll shepheards

Mat. 25. 14. 15. &c.

Ezech. 3. 2.

Mat. 15. 14. Iude 13. Luk. 14. 34. 35. Iud. 12. Zach. 11. 17.

whom the Lorde hath curſed as it were
Deut.27.13. from mount Eball. And certainly when
the Biſhops went about to lay their
hands vpon them, and vnwarily ſaid vn-
Eſay.3.6.7. to them, vee haue cloathing, bee yee go-
uernors of this people, and let this ruine
be vnder your hands: they ſhould haue
ſworne on that day to the reuerende fa-
thers, ſaying: we can be no helpers, there
is neither bread in our houſes, nor cloa-
thing, therefore make vs no gouernours
of the people. Or they might haue ſaide
euery one of them, as wee reade in the
Zach. 13.5. Prophet *Zachary*: I am no Prophet, I am
an husbandman, for man taught me to
be an heardman from my youth vp. O
that they had been ſo happie and wiſe
to haue made ſuch an anſwere.

But if they themſelues will pleade for
the allowance of their miniſterie, and
ſhew foorth themſelues as though they
were worke men that neede not to bee
aſhamed, let them prooue it by their
worke, as S. *Paul* doth prooue his Apo-
2.Cor.3.1, 2.&c. ſtleſhip to the *Corinthians*, which was
3.Cor.9. then called into queſtion by the falſe a-
poſtles moſt vnworthily: as we doe call

their ministerie into question most worthily. He brought not foorth vnto them his letters commendatorie, from some great manne, as peraduenture they will shew the letters of their Orders: but he willed them to call to remembraunce their couersion to Christ, and the graces giuen them by his ministerie in the Gospell, and that was his Epistle commendatorie, and the seale of his Apostleship to be read of all men. What those graces were, it is plaine in the 1. Cor. 1. In all things ye are made rich in him, in all vtterance, and all knowledge: so that you are not destitute of any gift, waiting for the appearing of our Lord Iesus Christe. So wee pray you to trie these men, their congregations which in some places are more then two thousand soules, and see their worke: moue but these small questions to trie their knowledge, and you shal haue the like answeres for the most part. 1.Cor.1.5.7

Question. Honest man, are you not a sinner?

Answ. Yea, the best of vs all are sinners.

Quest. Haue you not sinned in the

firſt Commandement: Thou ſhalt haue none other Gods but me.

Anſ. I thanke God I put my whole truſt in him.

Queſt. Haue you not broken the third commandement, by taking Gods name in vaine?

Anſ. I ſweare as little as any man, I thanke God.

Queſt. Do you not commit adulterie or ſteale? *Anſ.* No, God forbid.

Queſt. I perceiue we ſhall finde you no ſinner at length, contrary to your owne wordes. But what is the puniſhment due for ſinne?

Anſ. As it pleaſeth God.

Queſt. Then God hath not alreadie determined of that matter?

Anſ. So I thinke.

Queſt. But how ſhall you bee ſaued from your ſinnes, tell me that?

Anſ. By my good workes, and by my good deedes I hope: and ſome better learned will ſay, God is mercifull.

Queſt. Through whom is God mercifull vnto you? *Anſ.* I cannot tell that, for I am not learned.

Queſt.

Queſt. Then I will tell you, God is mercifull through Chriſt. But what was Chriſt? *Anſ.* A man, I trow.

Queſt. And was he no more?

Anſ. Yes, hee was more.

Queſt. What more?

Anſ. I tolde you that I am not learned to anſwere ſuch deep queſtions, for I was neuer asked the like before.

Queſt. Are you not certainely perſwaded that you ſhall goe to heauen?

Anſ. No, for you cannot be certain of that your ſelfe, but I hope well, and meane as well as the beſt of you ſcripture men.

Behold the nakednes of our ſoules, haue pitie vpon vs, and ſpread the lap of your garment vppon vs to couer our ſhame. But all this time while you thus reaſon with vs of theſe matters, we think our ſelues in a wildernes, or as a fiſh out of the water, and ſo glad as may be to be rid of your company. And ſome of vs will not anſwere at all, but ſhake you off as buſie bodies, in great anger, willing you to ſee to your owne ſoules, and let ours alone. So that not aboue two or

three of an hundreth (we ſuppoſe) of vs Countrie people throughout the lande where theſe blinde guides be, can make any better anſwere to the purpoſe, wherby you may probably coniecture that the ſeede of eternall life is ſowen in our hearts. And the conuerſion of theſe few, is not wrought by any thing done by theſe ſilly miniſters, but rather the prouidence of God hath drawne vs into ſome other place by occaſion of our calling, where wee haue hearde the worde preached: or it may bee, that God doeth bleſſe ſome mennes bare reading or hearing the ſcripture read, or conference with godly men, by an extraordinary working of his ſpirit, where all other meanes faile them. But if queſtion be further made of the practiſe of mortification of the olde man, and the rayſing of the new man, of the benefites of afflictions, of patience, &c. whereof the *Corinthians* were not deſtitute by *Paules* miniſterie, wee thinke we heare men ſpeak parables, if mention be made of the comming of our Lorde Ieſus, then we tremble. But many of vs can ſay

1.Cor.1.5.7.

the

the Beliefe, the Lord his prayer, and the tenne Commandementes, and yet God knoweth without vnderstanding or feeling: neuertheleſſe wee thinke our ſelues to bee in as good caſe touching our ſoules health, as the beſt of you all. This is that great perfection, whereunto our idoll miniſters haue brought vs. Behold theſe labourers that need not to be aſhamed of their worke. Reade theſe their Epiſtles to their high commendation.

But by this that wee haue ſaide, wee thinke it to be plaine enough, that theſe men entered not in at the dore into the ſheepe folde, but clymed vppe an other way, and therefore, by the verdict of our Sauiour Chriſt, they are theeues & robbers, whoſe comming tendeth onely to ſteale, to kill, and to deſtroy. And to bee plaine in our iudgement, it were more tollerable for vs, to haue no miniſters at all, then to haue them of that mould & faſhion that they bee of: ſeeing that by the bleſſing of God we haue Preachers within fiue or ſixe miles compaſſe about vs, as by diuers reaſons it may bee

ſhewed.

shewed.

First, what good can come vnto vs by them whome the Lorde hath not sent, and sanctified to the worke of the ministerie? What good can they doe to the building of God his temple, that bring with them no tooles to worke with, but occupie the roome of a Figge tree that beareth no fruite? Secondly, they which doe not gather with Christe, according to his owne testimonie, doe scatter: but it is manifestly knowen, that these men are no gatherers, but to Satan. Thirdly, how can those be profitable vnto vs, and not rather an intollerable burthen, who the Lorde in his great displeasure hath cursed, and laden with many woes, as in *Ieremie*: Woe be vnto the Pastours that destroy and scatter the sheepe of my pasture, saith the Lord: and after promising to set shepheardes ouer them, that should feed them, hee sheweth euidently that they scatter & destroy, who feede not the people with the wholsome word of life. The like we reade in the Prophet *Ezechiel*, where it is written after this maner: Thus saith the Lord God vnto the

Mat. 12. 30.

Ier. 23. 1. &c

Ezech. 34. 2. 3. &c.

the ſhepheards, Woe be vnto the ſhepheards of Iſrael, that feede themſelues: ſhoulde not the ſhepheards feede their flockes? Yee eate the fat, and cloath yee with the wool, ye kill them that are fed, but yee feed not the ſheepe: the weake haue ye not ſtrengthened, the ſick haue ye not healed, neither haue you bounde vppe the broken, nor brought againe that which was driuen away, neither haue ye ſought that which was loſt, but with crueltie and rigor haue ye ruled ouer them, and they were ſcattered without a ſhepheard, and when they were ſcattered, they were deuoured of all the beaſtes of the fielde, &c. Howe can the ſheepe bee in worſe caſe then to bee in the hands of ſuch ſhepheards as regarde them not, but ſcatter them to be deuoured of all the beaſtes of the field? In the which ſpirituall puniſhments, the wrath of the Lord doth not ſtay it ſelf, but his arme is ſtretched out ſtill, to afflict the people of that kingdome, where ſuch euill ſhepheards bee, with all manner of bodily plagues alſo, as warre and captiuitie, whereof we reade in the Prophete *Eſaias* Hoſe. 4. 8.

Esaias, where the Lorde prouoketh forraigne nations to inuade the land of *Iudea*, saying: All yee beastes of the fielde come to, and deuour euen all the beasts of the Forest &c. The reason followeth: Their watchmen are all blind, they haue no knowledge, they are all dumb dogs, they cannot barke, they lie and sleepe, and delight in sleeping. Last of all, hereby it appeareth that wee are worse by these shepheards, then if wee had none, because their skill seruing them onely to teach vs to say by heart, the Lord his prayer, the Beliefe, and ten Commandements, and peraduenture some part of the Catechisme, (which wee know full little what they meane) and to reade the scripture vnto vs, which wee heare as a storie, that concerned the people of old time, without any further application therof vnto our selues: yet notwithstanding by this, we thinke our selues to be in as good case, and as farre forwarde in the way of saluation, as the best of them all, that haue cōtinually heard the gospell preached for the space of these 29. yeares. This is the policie of Satan with

Esay. 5. 13. & 56. 9.

Esay. 56. 10.

with the ſhewe of nothing, to make vs beleeue that wee haue all thinges, and when we are emptie, to make vs thinke that wee are full. This is that chainſhot wherewith he ſlaieth thouſandes vppon thouſands, and as it were the iawbone of an Aſſe, wherewith hee doth make heapes vppon heapes, as wee reade of *Sampſon*. Whereas if we had none at all, very ſhame would compell vs, to goe to the places where Preachers are, and by the grace of God, wee ſhoulde heare of them, euen the ſecretes of our heartes diſcouered and condemned, and the onely meanes to bee ſaued, to embrace our Saniour Chriſte by faith. By whoſe helpe we ſhould take ſuch a taſte of the word of God, that afterward wee ſhould neuer bee in reſt and peace, before wee had procured a good Paſtour to be placed ouer vs. So ſhoulde not Satan deceiue vs any more, to cauſe vs to ſtay vpon theſe liely ſhepheards, as vppon a broken ſtaffe of reede, vpon the which if a man leane, it will goe into his hande and pearce it.

Iudg. 15. 16.

2. Kin. 18. 21

But if further reply be made of thoſe

that

that tender our ſaluation but a little, ſaying: you are ſufficiently prouided of preaching by your quarterly ſermons: wee anſwere, that foure Sermons in the yeare, are as inſufficient ordinarily to make vs perfect men in Chriſt Ieſus, (to which end Paſtours and Doctours are giuen vs) as foure ſtrokes with an axe, are vnable to fell downe a mightie oke, or foure ſhowres of raine, of one houres continuance, to moyſten the hard drie earth, and to make it fruitefull all the yeare long. Yea, our children will as ſoone learne the Latine tongue by going to ſchoole foure houres in a yere, as wee that bee children in vnderſtanding the ſcripture, ſhall attaine to ſufficient knowledge and reformation of life fitte for a chriſtian man by foure ſermons in a yeare: by reaſon that the one is agreeable to nature, the other quite contrarie. What if theſe men which preache theſe quarterly ſermons be the Paſtours of an other flocke? How can wee with a good conſcience, take thoſe ſermons from that flocke to which they belong, and depriue them of that which by good

Ephe. 4. 11. 12.

right

right doth appertain to them? That congregation which soweth vnto their Pastour all his earthly things, will bee loth to be defrauded of the vse of any of his spirituall thinges, especially on the Sabboth day. And surely if this iniurie were offered in matters concerning this life, it would in no manner wise be put vp and digested amongst vs. But admit it were lawful for the Pastors to borow so much time of their flocke, as to preache these quarterly sermons, yet if we consider the small profiting of the Apostles of Christ in a long time, who were often taught, Iohn.14.9. and after the best maner, by their master, and the incredible dulnes and backwardnes of vs countrie people, that are fallen into the last and worst age, and the exceeding great inequalitie of our teachers, in comparison of our Saviour Christ: it may easily moue you to think that foure sermons were farre to little, and that foure hundred in the yeare rather were more requisite (if it were possible they could be attained vnto) to bring vs to the vnitie of faith, & acknowledging of the sonne of God, which is the

end

end of the ministery as was noted before in the Epistle to the *Ephesians*: But seeing we haue the expresse wordes of the same Apostle to *Timothie*, willing him, & in him, all Pastours to preach the word, and to be instant in season, & out of season, and to continue therin, as also the example of himselfe, which he recomended to the Elders of *Ephesus*, and consequently of all Pastours to bee imitated, saying: Watch therefore, and remember that by the space of three yeares, I warned euery man night and day with teares: this controuersie may soone bee ended. Yea the woefull experience almost euery where, which is the Schoolemaster of fooles, doth make open proclamatiō, that these foure Sermons are too slender a diet for vs.

2. Tim. 4. 2.

Act. 20. 31.

But if it were graunted (wil some say) that it is fit, yea necessary that euery congregation shoulde haue a painfull Preacher or two, if it bee greater, which wee take to be as cleare as the light, and denied of none but of Papists & Atheists: yet were it pitie (say they) to displace these vnlearned Curates, and to turne them

them and their familie forth a begging. But were it not a greater pitie by farre, to see these blinde guides themselues, to fall into the pit of hell, and a multitude of soules in the land, that are almost innumerable to followe them, there to starue and pine away eternally, being depriued of all maner of food that should comfort them? Nay, seeing they did neuer sweate for the place which they haue inuaded, nor entred in by the dore, but climed vppe some other way by euill meanes, and no good faith: and beeing entred haue made hauocke of the Lord his flocke, and therefore most worthilie are called theeues and robbers by the meekest man that euer was: they may thinke themselues very mercifully dealt withall, that they may quietly depart away with bag and baggage, and returne to their olde occupations againe, from whence they came, without any further impeachment. But because it may bee thought that they haue committed this sinne ignorantly, and that vnder the shadow of lawe, and seeing that Christian charitie doth extende it selfe very farre,

Mat. 15. 14.

Iohn. 10. 1.

wee ſuppoſe that ſome little penſion might very wel be deducted from the liuing of the BB. of the See, where they were ordered,& be giuen vnto them:and whereas that penſion woulde not ſerue for their maintenance, the reſt might be ſupplied either by their olde occupations, or by exerciſing ſome inferiour office in the Church,and teaching of children. So by this ſparer diet,then heretofore they haue vſed, and the hearing of the Goſpell preached diligently by a learned man, (which had been before precious vnto them,)in their congregations,becauſe they had no manifeſt viſion,as it fell out in the dayes of *Eli*, they may bee brought to bewaile the blood (whereof they are guiltie) of ſo manie ſoules, as haue periſhed in their manifolde ſinnes and ignorance, within their ſeuerall pariſhes, by reaſon they haue not giuen warning from God out of his worde, as hee requireth in the Prophete *Ezechiel*, that if it bee poſſible, one way or other,God his wrath might be paciſied in true humbling of themſelues, with

1.Sam.3.1.

Ezech.3.17.

many

many teares before the throne of grace, and they washed cleane from the blood of all men, by the rich mercies of God in Christ Iesus. Were not this a better way by a thousand degrees, for these menne themselues, though no regard were had of vs, then to suffer them still to adde blood vnto blood, vntill such time as the Lord his wrath be so kindled against them, that nothing but certaine destruction, is to be looked to fall vppon them from the Lord, as we read of the wicked sonnes of *Elie*. 1. Sam. 2. 25.

Let them therefore depart, and giue place to learned Preachers, if some sacrilegious patrons will so permit. For wee haue heard, that it hath been preached at Paules crosse, that in the two Vniuersities of Cambridge and Oxforde, there are moe then three hundred able men fit for the ministerie, beside many other in the Countrie, that cannot enter into any Church, or take any charge abroad, except in the first step they enter in, they will commit both simony and periurie. How shall Satan be conquered by such men, as in the first conflict, haue receiued

ued by him such deadly wounds? For euen our plough boyes knowe it to bee a common practise almost euery where amongst patrons, that eyther they take a great summe of money, or money worth, as it were a fine, with such sleightie conueiaunce as if they were Iuglers, that no man can espie them, or any lawe preuent them, or make some reseruation of the tithes and glebeland, as it were a rent, and many times all these practises be vsed together. Whose rauenous teeth and also the paiment of the first fruites and tenthes, with the charge of their lawfull family (which the Papists neuer knewe) and also their tithes not paide them in so large a sise as heretofore hath been done, hath brought the Churchemen vnto such an ebbe, that after their death their executors do not blesse them except it be in certaine of them which haue sundry benefices. The consideration whereof, hath abashed many of vs so much, that wee haue small regarde to maintaine our children in learning, in hope of any honest preferment that way. Yea, wee feare a further mischiefe to fall

vpon

vpon vs by these deuourers of holy things, (of the which wee hope there is none among you:) for we see them euerie day more and more diligent to compasse sea and land, to find out *Ieroboams* Priests for vs (for they are the men that will be content to part Christe his coate betweene them) and when they haue founde them out, they make them two fold more the children of the diuel, then themselues, by causing them for a little lucres sake, to betray mens soules to the diuell. Mat. 23. 15. 1. Kin. 12. 31.

So that what by these cormorant patrons, and *Ieroboam* his Priests, sinne and iniquitie is risen so high, that it is nowe full Sea. Ignorance, blasphemie, & contempt of the Sabboth day doth raigne in Towne and Citie: In pride and vanitie, Satan hath wasted his fruitfull wits, that he can doe no more. For these daies all are become Princes and Nobles. The tire of women is lighter now, then of the stewes heretofore: so that, if the people of former times should rise out of their graues, and behold this present age, they would surely thinke that proude stran-

gers had inuaded and conquered this land. Quarels and ſtrifes in law are infinite. Whooredome is made but a ſport. Craft and deceit is euery where practiſed. Vſurie hath made as much friendſhip betweene man and man, as was betweene *Cain* and *Abel*. No Towne is emptie of the couetous, which ioyne houſe to houſe, and land to land, whereby the poore is multiplied ingreat number.

Gen. 4. 5.
Eſay. 5. 8.

But as concerning many patrons, the leproſie of ſpoiling of the Church, hath pearſed their bones and marow ſo deep that it cannot be waſhed away with any good lawe, bee it neuer ſo wiſely made. For the lawiers themſelues confeſſe, that by the helpe of Satan, ſome men are as cunning to ouerthrowe the meaning of good lawes, (as it were to vndoe *Penelope* her webbe,) as other by them are prouident to preuent miſchiefe. And therefore the onely way and remedy to cure this canker, is, to reſtore the preſentations to the Churche, to whome by good right they doe belong. Which thing as it is moſt vndoubted by the worde of

God,

God, ſo alſo we heare that the learned are able to prooue it by ciuill law: wherein it is ſaid, that a priuiledge is fruſtrate & of none effect when it is abuſed. And for one manne to preſent alone, that is certainly taken vp by priuilege, or by ſome worſe condition: For, from the beginning it was not ſo, but after long time the people, and others that had intereſt to preſent, reſigned their right vnto the patrons (yet not rightly) when they ſawe them endow the Church with lands and other preferments, being perſuaded that the patrons woulde bee carefull ynough to prouide worthie men who would not ſpare their landes and liuings to maintaine them. But now the patrons neither endow the Church but ſpoile it, neither are they carefull to prouide godly Preachers, but on the contrary, they labour tooth and naile to bring the caterpillers of Egypt vppon vs: therefore what right can they pretende to claime any priuiledge? Which ſurely the godly will not contend for, when they ſhal ſee that the reſtitution thereof tendeth to the glory of God, and the building vp of his

Church.

Will ye heare what the Papistes mutter, yea they speake it plainly, that wee maintaine our heresies (as they terme them) for aduantage, and not for conscience, affirming that they cannot be perswaded, that wee our selues are certified of the trueth of our religion, or receiue any comfort therby: for then (say they) would you cherish and maintaine your professours as we doe, and not vse them as sponges and spoyle them as yee doe.

O lamentable estate of the Church, O pitifull sight to see her thus lie in the dust. Come *Ieremie* and fill thy head with teares, as a fountaine, ceasse neither day nor night, but make lamentation for the slaine of the daughter of Sion. Let thine eyes cast out riuers of water for the destruction of God his people: O that some Angell of the Lorde woulde come vnto you, as it were from Gilgall to Bochim, and record in your eares the mercies of our God, in deliuering you from the captiuitie of Antichrist, as it were from Pharaoh, and in giuing you a fruitfull & peaceable land,

Lam. 3. 48.

Iudg. 2. 1. 2. &c.

to whome the Lorde ſaid by his Goſpell which he deliuered vnto you: I will neuer breake my couenant with you, you alſo ſhall make no couenant with the Papiſts, the idolaters of this land, or any kinde of their vngodlines, but deſtroy all their idolatrie and impietie whatſoeuer. But yee haue not obeyed my voyce in retaining idoll miniſters, by whome Satan doth holde his kingdome faſt. Wherfore haue ye done this? At the hearing of the like wordes, reproouing the Iſraelites, for making a couenant with the inhabitants of the land, all the people of the children of Iſrael lift vp their voyces and wept, (of the which weeping the place tooke the name Bochim) which in them was a true ſigne of earneſt repentance. And the more to aſſure them of God his mercies touching this fault, as alſo to binde themſelues more ſtraightly to the reformation therof, they ſacrificed there vnto the Lorde. The father of our Lord Ieſus Chriſte, of his riche and aboundant mercy, graunt, that in hearing the like ſinne, in ſufferinge this idoll miniſtery amongeſt vs,

1. Sam. 7. 6. you may drawe out of your heads buckets of water of repentance, and ioyne your ſelues with them in a godly reformation.

Eſdra. 9. 3. 4. 5. &c. But let *Eſdras* alſo come in amongſt you, and bewaile a greater matter then vnlawfull mariages. Let him rent his cloathes and teare his garmentes, and pluck off the haire of his head & beard, and ſit downe aſtoniſhed, and let all bee aſſembled vnto him that fear the words of the God of Iſrael, becauſe of the tranſgreſſions of this lande. Let them fall downe vpon their knees and ſpread out their hands vnto the Lord God, and ſay: O my God, I am confounded and aſhamed to lift vp mine eyes vnto thee my God, for our iniquities are increaſed ouer our head, & our treſpaſſes are grown vp vnto the heauens: from the daies of our fathers haue wee been in great treſpaſſe vnto this day. And now for a little ſpace in the raigne of our Soueraigne Ladie *Elizabeth*, grace hath been ſhewed from the Lord our God, in cauſing a remnant to eſcape, in giuing vs a naile in his holy place, that our God might

lighten

lighten our eyes, and giue vs a little reuiuing in our seruitude Papisticall. For we were bondmen in Queen *Mary* her daies, yet our God hath not forsaken vs in our bondage, but hath enclined mercie vnto vs in the sight of Iesus Christe, to giue vs life, and to erect the house of our God, and to giue vs a wall and defence in this land. And nowe, our God what shall wee say? for wee haue forsaken thy Commandements which thou hast commaunded by thy seruants the Prophetes and Apostles, saying: The land whyther ye goe to possesse, is an vncleane land, full of idolaters, and idoll ministers: Now therefore shall yee erect in God his house, an holy preaching ministerie, that yee may bee strong and eate the goodnes of the lande, and so to leaue it for an inheritaunce to your sonnes for euer. And though thou diddest punishe vs grieuously in Queene *Mary* her dayes, and now in our dayes, by stirring vp the Papists to disturbe the peace of the land, for the neglect of this holy ordinance, yet hast thou punished vs lesse then our sinnes haue deserued.

Should

Should wee ſtill continue to breake thy commandements, and permit this idoll miniſterie to remaine among vs? A people of much abominations, whereby ſin doth flow as a riuer, in the land? Wouldeſt thou not be angrie towardes vs, till thou haddeſt conſumed vs, ſo that there ſhoulde bee no remaine or ſcaping? O Lorde God of Iſrael, in ſo doing, thou ſhouldeſt be iuſt: yet we are reſerued to eſcape, as appeareth this day. Behold we are before thee in our treſpaſſes, our conſcience doth acknowlege the ſame: haue mercy vpó vs, for we cannot ſtand before thee, becauſe of it.

O that it would pleaſe God to moue you, our moſt dread Soueraigne, after this maner to goe into God his houſe againe with *Eſdras*, and acknowledge this ouerſight with teares. Then woulde a great aſſembly of all ſorts of people of this land, bee gathered about you with weeping and great lamentation. Then would your honourable Counſell come about you, as *Sechaniah* the ſonne of *Iehiel* came to *Eſdras*, and ſay, wee haue treſpaſſed againſt God, by receiuing ſtrange

Eſra. 10. 1. 2. 3. &c.

ſtrange miniſterie, yet there is hope concerning this. Now therefore let vs make a couenant with our God, and put away this dumbe miniſtery, and place in their roome a godly preaching miniſterie, according to the counſell of the Lord, and thoſe that feare the commandement of our God, and let it bee done according to the law. Ariſe, the matter belongeth vnto thee, wee alſo will bee with thee, be of good comfort and do it, ſuch good wordes ſhoulde you haue of your faithfull Counſailours.

But the meanes how this learned miniſtery may be eſtabliſhed, are beſt knowen vnto your wiſedomes. But if you will giue vs countrimen leaue, to ſhewe our opinions with patience, wee thinke there ſhould bee a ſufficient number of workemen, and honeſt prouiſion made for them. As wee reade that *Salomon* for the building of the materiall Temple found out 183300. able men that were occupied in hewing of ſtone and timber, carying of burdens, and the ouerſight of the worke, which all were mainned at the king his coſt. Yet wee thinke

1. King. 5. 13. 14. 15. 16.

that

that a lesse number of workmen would suffice for the building of this spirituall Temple, which notwithstanding is farre more glorious then *Salomon* his temple.

If it be said that this small number of skilful men cannot easily be found (a lamētable thing to be heard) what should we doe? but first place all those worthie men that can be founde, and erect more Colledges and seminaries of true religion, and enlarge the kingdom of Christ: as we see Antichrist doe, whose talents are as hard as brasse, to hold fast whatsoeuer commeth within them, and whose hunger is as insatiable as hell, yet doth he spare no cost to build Seminaries of lies and heresies, to aduaunce the kingdome of the Diuell, who by such means hath greatlye preuailed in this Iande. Should then the pillers of the kingdom of Christ bee more sparing, yea, more cold to prouide all things necessary for the Lords armie, to be sent against these Idolatours, with a two edged sword in their hands, to execute vengeance vpon them, and correction vpon the people, to cast downe imaginations, and euery

Psal. 149. 6. 7

2. Cor. 10. 5.

high

high thing, that is exalted against the knowledge of God, and to bring into captiuitie euery thought to the obedience of Christ? God forbid, For if the enemie hath encreased his force, Is it not meete that we should double ours?

Now for the prouision of such a number of able men, as might come out of Colledges and other schooles of learning to take charge vpon them: This noble Island may not for shame complaine of want. For the Lord his eyes are vpon this land night and day, that it is as fruitfull as the garden of *Eden*, a Paragon of all the world, and the store house for other Countries: the wealth whereof is so great, that men and women cannot deuise to waste it in vanitie. Then when the Lord saith that hee hath need of maintenance for his Ministers, shall we say that wee haue it not? In the time of Idolatrie, there was more then sufficient by farre, how then is it embeseled away, that there is not to feed Christ, and to cloath him? How can wee say, with a good countenance, that wee loue him? no, not so much as Antichrist loueth the

Diuell.

Diuell. For Antichriſte is bountifull to maintaine his ſeruice of his owne, & we are not willing to reſtore vnto him, that which is his, and whereof he hath need for the vſe of his miniſterie.

Yea ſo farre off from reſtitution haue wee been vnto this day, that a lawe hath paſſed, that no Eccleſiaſticall perſon hauing liuing or no liuing, ſhall take a leaſe of an impropriation with any better condition then of other landes, leaſt peraduenture he ſhould long too much to be reſtored againe. O vnworthie acte for a kingdome that profeſſeth the Goſpell. What euill hath the poore Miniſters done, or what haue they handeled, that doth make them ſuch ſtrangers to touche theſe holy thinges? If they bee moſt holy and therefore are to bee eaten in the Sanctuarie, who are more holy then they, if they labour in the preaching of the Goſpell? And if theſe impropriate tithes, be not holy for them to eate, much leſſe for them that haue no proptietie therein, as the Impropriataries haue not. For if two hold plea for one thing, the one bringeth proofe that

Numb. 18. 9.10.

hee hath propertie in the thing, the other alledgeth that his right dependeth vpon his improprietie to that thing, no doubt the improprietarie hath disclaimed all his pretended right. For the prepoſition in this word *impropriation* doth ſignifie the ſame, that it doth in theſe wordes, *impenitencie*, *impaciencie*, which is nothing els but a priuation of that which ought to be. Then if impropriation be the taking away of the propriety of that which another man hath, (and ought to inioy) to his owne priuate vſe that hath no proprietie therin, and therby the thing ſo taken is called an impropriation, why may not the Lord call this Improprietarie, and ſay vnto him: Thou wicked ſeruant, I will iudge thee by thy name, which declareth thine iniquitie, vz. that thou haſt robbed mee of that which is proper vnto me, and to my miniſterie, and haſt impropriated and alienated it to thy ſelfe, take the impropriation from him, and caſt him into vtter darknes, where there is weeping & gnaſhing of teeth. For if the talent well gotten, yet abuſed, deſerued no leſſe, much

more that which is iniuriously gotten, and therefore can neuer bee well vsed. And certainly we see not how it can bee otherwise, but that the Lord will impropriate his soule from the kingdome of heauen, that shall wittingly and willingly haue impropriated from his seruice the Church liuinges to his owne bellie, to the destruction of the Lorde his people, except hee repent with the repentance of *Zacheus*.

Yea wee would desire no more of the Lord, then after death to be set in a place quite opposite to these deuourers of holie things, For if they enter into heauen, let no man feare to be shut out. Because the Church hath as good right to holde that which was once giuen, and consecrated to her maintenance in the time of the Gospell, as in the law, (except that saluation preached by the worde, bee of lesse price nowe then before) but in the time of the law, it was sacriledge to take any thing away from the Church, so it is now. If the vniust, that taketh away the right of another, that serueth for the maintenance of this life, shall not inhe-

Mala. 3. 9.

rite

rite the kingdome of heauen, 1. Cor. 6, 9. howe ſhall that vnrighteous man, that taketh away thoſe things, that ſerue for the maintenance of eternall life, come there? It is written, that hee that killeth a man ſhalbe ſlaine, conſider then howe manie hundreth thouſande ſoules haue periſhed in this land by impropriations, which for any thing then knowne vnto any man, might haue been ſaued, by learned Miniſters ſeated in thoſe impropriations. Leui. 24.21.

If it bee obiected that theſe liuinges were abuſed by Idolaters, the anſwere is, they ought therefore to bee reduced to their right vſe: and by that reaſon the other liuings that remaine in the hands of the Church, and the materiall Temples alſo that were abuſed ſhoulde altogether haue gone into captiuitie. If it be ſaid that diuers things were giue vnto the Churche for the maintenance of Idolatrie, and therefore they were lawfully taken away, wee denie it. For the minde of the giuer ought to haue been reſpected, and the chiefe and laſt end, for the which they were giuen, *viz.* to glo-

rifie God in the maintenance of his ſeruice, and the error of the inferiour and particular end, ought the godly authoritie to haue corrected, & neuer to haue peruerted the generall intention of the giuer. For thoſe things that are neceſſarie for the ſeruice of God, though thorough ignoraunce they were giuen to maintaine idolatrous ſeruice, ought neuertheles to haue been reſtored to the Lorde his vſe, as for example, Churches and Church liuinges: For *Gideon* ſacrificed the bullocke vnto the Lorde, which was appointed for Baal, and vſed the wood of the groue for the ſacrifice. In like maner *Aſa* brought into the temple of the Lord, not only that which he had dedicated, but alſo the ſiluer, golde, and veſſels, which his idolatrous father *Abiiah* had in his ſpeciall intention dedicated to Idols, for hee ſerued them. And if it be lawfull to take thoſe church liuings which Idolaters in their ignorãce dedicated to idolatrie, then it is lawfull by the ſame reaſon, to take away the material Churches which the Idolaters in diuers cõgregations founded for the

Iudg.6.26.

2.Cor.15.18
2.Kin.15.3.

Maſſe,

Masse. If it be said, Princes gaue vnto the Church, and Princes may take away againe that which was giuen: they may giue vnto the Church, but they cannot take away. For when *Ananias* and *Saphira* had solde and giuen the price of a possession to the Church, and afterward fearing want repented and kept backe part of the price, it was vile sacriledge, for the which they dyed. For God will not be mocked. Act. 5. 1, 2. &c.

Therefore let no man think that he can iustifie his soule before the Lord, because hee holdeth his impropriation by lawe. For as no Monarch can make a law to take away the Gospell of Christe out of his kingdome, no more can hee make a lawe to take away the maintenance of the Gospell. And as it is said of the king, *Nullum tempus occurrit regi*, so no law or time can prescribe against the highest. Wherefore no humane constitution, or shifting from hand to hande, can bring any securitie to the conscience when he seeth the stumbling block of his iniquitie before his face, whereby soules perish euery day. Therefore let e-

nery one that maketh any accountes to goe to the kingdome of heauen, cast away his impropriations, & let the church gather them. For riches profite not in the day of wrath, but righteousnes deliuereth from death. If the Saracens or some sauage people had made this hauocke of the Church goods, it had been no great maruaile, but for them that professe themselues to be Gospellers, haters of all iniquitie, the children of the Highest, and Citizens of the kingdome of heauen, it is monstrous to behold, what occasion this Church robberie in England hath giuen to other nations to doe the like, it is lamentable to consider, whome wee ought not in any sort to haue brought into the same snare with our selues, but to haue edified by all good example. For as a learned man saieth: The sale & Marchandize of church liuings is so outragious, that it cannot, and so shameleſſe that it will not be hid. At the which breach, howe many sinnes doe enter in, and ouerflowe the land, all men see saue those whome the God of this world hath blinded. And shall there

Pro. 11. 4.

be

be then peace vnto this nation, now that the *Spaniard* is confounded? It is not possible though all our enemies were drowned in the sea, whiles these spirituall whooredomes are so rife in this land. Wherefore, whosoeuer dreameth of peace, without reformation of the ministerie and the sacriledge of the Church, imagineth God to bee a bawde vnto sin, as it is written: These thinges hast thou done, and I helde my tongue, therefore thou thoughtest that I was like vnto thee, but I will reproue thee, and set them in order before thee. Psalm. 50. 21.

So that it is greatly to bee feared, that as in former times, when the enemye saw the readines of the people to satisfie the necessitities of the Church abundantly, hee hoysed vppe the sayles, and brought the ministers into the mountaines of the worlde, and shewed them the kingdomes of the earth, and the glorie thereof, and so poysoned the Church with pompe: so now the subtile enemy perceyuing a contrary disposition in men, that they make no conscience, to

touch, take, and handle ecclesiasticall liuings, but do vse them as the commons, he enflameth the rage of the concupiscence of the Epicures of this life so much, that in shorter time he hopeth to bring the Church to her bane, by pouertie and beggerie. For as the pompe of the Church brought foorth superstition, so beggery bringeth forth Atheisme, into the which how farre the Gentrie of this lande, and others bee entered, when scant one of an hundred maketh any conscience of religion, let the godly consider and lament it.

And surely if the Lord be determined to doe good vnto this our Churche, to builde it vp, and not to breake it downe, hee will surely giue plentie of labourers and allowe them a sufficient portion for their maintenance. But if the Lord say, I haue no pleasure in this people, this mischiefe of Church robberie, will fall into a lower ebbe, vntill it sinke downe into the bottome of hell.

But wee hope that the Lorde will remember the multitude of his mercies, and there erect a monument of his loue

where there ought to bee a piller of his iuſtice, and by the miniſterie of his hand mayde our gracious Soueraigne, & this Honourable aſſembly, will powre his bleſſings vpon vs, as hee doth the raine vppon the thirſtie grounde that gaſpeth for it. What is then to be done? Giue vnto God that which belongeth to God, and vnto *Caſar* that which belongeth vnto *Caſar*. What belongeth to God, that is kept from him? Euen that which appertaineth vnto his Churche, to wit, preſentations and impropriations. That things pertaining to the Church, do alſo belong to the Lorde, it appeareth in Prophete *Malachie*, where he himſelfe doth feriouſly complaine, ſaying: Will a man ſpoyle his goods? yet haue ye ſpoyled mee. But yee ſay, wherein haue wee ſpoyled thee? In tythes and offerings, yee are curſed with a curſe, for ye haue ſpoyled mee, euen this whole nation. Hath not the whole nation of England ſpoyled the Lord in like manner, and rather more, in that a work man his hire is to be found in fewe places? Surely, this is written by the Prophete for our learning,

Mat. 22. 21.

Mal. 3. 8.

ning, that wee might know that thinges consecrated to God for the seruice of his Churche, belong vnto him for euer: as the tithes which were dedicated to the Lord, and his church by our fore fathers with great equitie, which by no right can be taken away as we reade in *Leuiticus*. Nothing separate from common vse, that a manne doth separate vnto the Lord of all that hee hath (whether it bee man or beast, or land of his inheritance) may bee solde or redeemed. For euery thing seperate from the common vse is most holy vnto the Lord.

Leuit.27.28.

The which lawe, is not ceremoniall but iudiciall: the equitie whereof endureth in the Church of God forever. And the violation of the same law, hath been horribly punished in former dayes, as we reade that *Achan*, who defrauded the Lord of siluer and golde consecrated to his treasurie, was put to death with all his house in a feare full manner. *Nabuchadnezer* also spoyled the temple of the holy vessels, consecrated to the Lordes seruice, which *Balthasar* also abused by drinking wine in them with his concubines,

Iosu.6.19.& 7.21.25.

2.Kin.25. 16.17.&c.

Dan.5.2.3.

bines, turning holy things to prophane vses, whose heauie iudgementes were not deferred. The like wee reade of *Ananias* and *Saphyra* his wife, who sold a parcell of lande, and dedicated the price thereof to God and his Churche. But when they had consented to keepe part of that which was consecrated, they were sharply rebuked by *Peter*, and sodainly striken to death. The like iustice can no man escape, either in this world, or in the worlde to come, that committeth the like offence, for the Lord is not partiall in iudgement, neither with him is there any respect of persons, but hee that sinneth shall die the death, except he turne vnto him with true repentance, & reformation of his wickednes. For seeing the Lord hath taken sharpe reuenge of the sacriledge of things pertaining to the church among the Idolaters: shal we think that he will spare them that make profession of the Gospell, when they haue spoiled the Church, & stained their hands with those things which the Lord had long before dedicated to the maintenance of his honour and worship? Bee

Act. 5. 2. 3. &c.

not

Gal.6.7. not deceiued, God is not mocked, Whatsoeuer a man soweth, that shall he reape. And what reproch shall be brought vpon the name of God and his Gospell, by them that are strangers to religion, but especially by the Papistes, when they shal cast in our teethe that wee haue reiected Papistrie, not for the loue of true religion, but rather to picke a quarrell against them, to robbe the church of her goods? And though it may bee truely saide, that we haue rescued the thiefe that stole the church goods, yet can it not be said, that wee haue restitution thereof to the true owners. Woe therefore shall fall vppon the sacrilcdge of holy thinges which is committed euen with greedines in this lande if it bee not redressed. Howe can Christe in the last day, place these sacrilegious persons that make the Churche so naked of her owne vppon his right hand, and say: I was hungrie, and ye fed mee, I was naked, and yee clothed mee: and not rather thrust them among the Goates, on the left hand, saying: Depart from me ye cursed into euerlasting fire, prepared for the Diuell and his angels:

Mat.25.33. 35.&c.

for

for I was hungry, and yee gaue mee not mine owne: I was naked, and yee parted my garments among you. For whatsoeuer yee did vnto my poore ministers in defrauding them, ye did it to mee. Yea let them take heede least in the day of their death, the spoyles of the Churche doe not appeare in their consciences, as a mightie sea to ouerwhelme them, and they say then: Come ye mountains and couer vs, that we may fly from the fierce wrath of the Lorde, and not beholde his fearefull countenance. For wee must make restitution of our sacriledge to the vttermost farthing.

Repent therefore in time, and make restitution as the law requireth. If any man by errour hath taken that which was holy to the Lorde, let him restore it, & put the fift part to it according to the law, then shall Christe his sacrifice be accepted for him. Which restitution wee reade that *Zacheus* practized moste streightly, as appeareth by his owne worrdes: If I haue taken from any man by forged cauillation, I wyll restore him foure fold. For repentance without satis-

Leuit. 5. 15. 16.

Luke. 19. 8.

satisfaction if it bee in thy power, is no better then a plaine mocking of God to his face. And to mooue them the more, let them remember, what S. *Paul* wri-
1. Cor. 6. 9. teth to the *Corinths*. Know yee not that the vniust shall not inherite the kingdome of God? What greater iniustice, then to defraude God of his glory? the ministers of their right? and the poore people of their euerlasting life? But wee trust that if certaine that doe neither regard God nor his church, and therefore will nor bee willing to depart with any thing for the maintenance of a learned ministerie, that the good Prince *Nehe-*
Nehe. 13. 8. 9. *miah* accompanied with so many worthy men, as are now assembled together will disappoint that prophane man *Tobiiah* of his lodging, in the chamber of the house of the Lord, & make it cleane for the Leuites.

And this iniurie of impropriations we feele to bee so great, to take from vs our tithes, which were long agoe consecrate to the food of our soules, and yet we are vtterly famished, that we thinke it not only manifest by the lawe of God,

but

but also by the light of nature: Yea, if they themselues, which haue these impropriations, were deposed vppon their oth by their superiours, whether in their consciences they wrong the Church or no, they would first make many excuses, but if they were vrged with an oth, surely they would lay their hands vpon their mouth, and craue pardon. For the light of nature may be couered, yet it cannot bee vtterly extinguished. Which light of nature shined most clearely in King *Pharaoh*, whom in the great famine of the countrie, hauing bought all the land of the people, was so farre off from seeking of the grounde belonging to the Priestes, that to preserue it, of his bountifulnes hee gaue them an ordinary allowance. If this Heathen King had such a conscience, to preserue the state of his superstitious Priestes, by relieuing them in the time of extremitie, shoulde Christian estates, make lesse conscience to maintaine the true seruantes of God, which shew vnto vs the way of saluation in the time of peace and prosperitie? Gen. 47. 20. 22.

We pray you (right Honourable) to

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Nehe.13. 8.9.

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ſpare vs to ſpeake a little more: for wee pleade for the ſaluation of our ſoules. It ſeemeth vnto vs that Chriſte the grand captaine of the tribe of Iuda, as one awaken out of ſleepe, and as a ſtrong man after wine, doth nowe offer himſelfe to ſmite his and our enemies on the hinder partes, and to put them to a perpetuall ſhame, requiring of you a number of expert ſouldiers, and maintenance for them, which are the rights and royalties of his kingdome, and therefore iuſtly ye cannot denie him. But if the Patron ſay, that he will not looſe his patronage, for then hee ſhoulde forgoe his pillage, nor the impropriatarie will diminiſh any of his impropriation for the ſeruice of this warre (of which diſpoſition wee hope that there is none among you) but that they will rather intreate Chriſte to depart the countrey, as the Gergeſites did for the loſſe of their ſwine: or more ſpitefully repell him as the Phariſees, who ſaid, Depart and goe hence, for Herode will kill thee. Might hee not conceiue ſuch grief and indignation againſt vs vpon this repulſe, who came to deli-

Mat. 2. 6.
Pſal. 78. 65. 66.
Mat. 8. 34.
Luke. 13. 31.

uer

uer vs from the greateſt bondage and ſlauery in the world, and to enfranchiſe vs as the Citizens of his kingdome, the baſeſt of whom are Nobles and Princes? Might he not by this vnkinde acte (ſay wee) be ſo much kindeled in his diſpleaſure towards vs, that hee might be mooued to retire back with all his bleſſings, and turne them into plagues & puniſhments, againſt ſuch an vnkinde people? What iniury then ſhould hee offer vs? Surely none at all.

But to diſcend to ſome particular example touching the want of maintenance, as where a church is endowed but with half that prouiſion which is requiſite to maintaine a Preacher, by reaſon of the impropriation, as it falleth out in many Churches of this land, (which iniurie was done by Antichriſte in the night, and now reſtitution ought to bee made in the day:) Yea, put the caſe that the church is not endowed with value of twentie marks (as exceeding many churches haue leſſe) how can we thinke that a learned manne that hath ſpent many yeares in good letters, and in the holie

ſcriptures, will ſeate himſelfe there, almoſt to be famiſhed, and not rather to employ his labour to the teaching of children? Then by meanes of this impropriation, ſuch a clarke as is correſpondent to the liuing ſhall bee placed there, a man that can bring no glad tidinges, and to bee plaine an idoll ſhepheard: whereby of neceſſitie it muſt fall out in that congregation, that *Hagar* ſhalbe fruitful in bringing foorth bondmen and ſlaues vnto Satan, and *Sarah* altogether barren. Howe then can that improprietorie ſeeing this, eate ſauourly thoſe holy thinges heretofore conſecrated to the ſauing of ſoules, without ſalt teares trickling downe his cheekes (except his heart bee as harde as braſſe) knowing that he is the man alone, that doth ſhut the gate againſt the Preacher, and conſequently defraude God of his honour in that place, and kill the ſoules of a multitude of his poore neighbours, that would liue and not periſh, by whom this ſlaughter of ſoules is likely to bee continued thorowe all poſterities, except reſtitution bee made thereof to giue en-

sertainment to a Preacher?

And that which is more lamentable to be knowne, how many hirelinges for fiue or sixe poundes, bee in diuers Congregations in this land, especially in the North parts, where there is two or three thousande soules of all sortes of people both olde and young, that come to one Church to bee taught? Where the poore sielie man is as one that hath not filled his belly in many weekes before, or latelie come out of prison, with a sharpe face, pale and wan, who hath lesse spirituall foode to feede the peoples soules that flocke about him, then he hath bodily nourishment to fill their bellies. So that in such a populous congregation, if there bee three or foure that are able to giue an account of their faith, it is very much, and yet that worke is wrought by some extraordinarie hande of God, and not to bee imputed to the sicly bodies. And thus it falleth out in many places where there bee farmers to her Maiestie of impropriations, that as they are careless for the peoples soules, & their own, the like regard haue they to maintaine

the building of the Chancels, which lie ruinous in sundry places, quite contrarie to her Maiesties pleasure, & the good penie-worth they haue at her gracious hands.

These and other things cause vs to remember the dayes of *Heli*, wherin there
1.Sam. 3. 1. was no manifest vision. For the two
1.Sam.2.12. 23.&c. sonnes of *Hely*, *Ophny* and *Phinias* (who knewe not the Lorde, and were wicked men also) caused the children of Israel to abhorre the offerings of the Lord, and the seruice of their God: by whose means the people trespassed grieuously against the Lorde in negligence, or rather contempt of comming to the Tabernacle to worship the Lorde according to the law.
1.Sam.2.22. 23.&c. Of which dishonour of God, *Hely* being informed that his sonnes were the occasion thereof, yet did he not reforme and redresse that great mischiefe, according to that authoritie and power, which hee had, being chiefe Iudge and high Priest of the people, but onely gaue them gentle admonition, whereas their fault and offence deserued rather to bee punished with death. For whose remisnes & negligence

ligence to reforme such a waightie matter, the Lord threatened such a grieuous plague and destruction to fall vpon him and vppon his house, (which was truely executed) as the remembraunce thereof doth make our eares to tingle. So the contempt & corruption of the worship of God, remainig vnreformed, at the last it came to passe, that the sinnes of the Priestes & of the people, were grieuously punished by a great slaughter, which they susteined of the Philistines, and the arke of the Lord was taken away from the midst of them, & deliuered into the handes of their enemies. In steede of *Ophny* and *Phineas*, wee haue a swarme and multitude of ministers, that neither in ignorance of the Lorde, nor in lewde behauiour are inferiour to them. By whose ignorance and wickednes, the administration of the word and sacraments vppon the Sabboth day, is greatly prophaned, and of the people grieuously contemned. Which prophanation of that sacred day, if it should not be reformed, it were to be feared, that both these idoll ministers, and we the people offen-

1.Sam.4.10, 11.22.

1.Sam.4.18, 11.

ding together with them, ſhould in like ſort fall into the handes of our enemies the Papiſts, and the word of God bee taken from vs, which is more deare and precious vnto vs, then was the arke of the couenant vnto the Iſraelites.

But we truſt that theſe euils ſhall not come vppon vs, becauſe that for the redreſſe of this hainous corruption of the ſeruice of God, we make our complaint vnto them that haue equall authoritie with *Hely*, and greater zeale to aduance the honour of God, and to wype away the deformities of his Churche, whoſe heartes (wee truſt) doe tremble at the wordes of the Lord, who (as we are perſwaded) will not be partakers with *Hely* in his ſinnes, leaſt they ſhoulde alſo bee pertakers with him in his terrible puniſhments.

Therefore ſith ſo many thouſands of vs be in ſuch a ſtreite by meanes hereof, not poſſible for vs by any meanes wee can eſpie, either now or hereafter to bee deliuered, without your gracious and mightie helping handes: haue pitie vpon vs right honorable aſſembly, and let

our soules be precious in your sight. Let vs not die that euerlasting death like sooles in Israel, but so worke in this Parliament, that you may say vnto the people of the whole lande: We take you to record this day, that wee are pure from the blood of all men, for we haue kept nothing backe, but haue established all such lawes, as are necessary for the publishing of all the counsels of God, vnto you his people. For all the whole land is at your commandement both of bodie and goods (with the consent of our most gracious Soueraigne, who is full of mercie and compassion) to do as by law you shall prescribe them. Acts. 20. 26. 27.

And assuredly (right Honourable) it were better for vs by farre (if no other remedy could be had) to liue with bread and water in the wildernes with the Israelites, all the dayes of our miserable life, with the plentifull preaching of the worde of God, then to haue our welfare (which we acknowledge to bee great) a thousand times doubled, with this great famishment of the word, which wee endure in the most places of this land. For

then our misery after a smal time would end in felicitie: whereas nowe our momentarie pleasure will shortly be turned into weeping, wailing, and gnashing of teeth, except the Lord come down from heauen, to visite vs by your ministerie.

We pray you therefore most pitifully (right honourable) that that voyce may no more be heard amongst vs: The Lord his house cannot be built in many places within this land for want of prouision. For that doth kill our hearts altogether, as if you should say vnto vs: There is no remedie but you must needes die in your sinnes and ignorance, the second and euerlasting death. O most dolefull voyce, able to breake the Adamant, and to resolue it into teares, which terrible voyce, the Lorde of his infinite mercy turne farre away from vs. But vndoubtedly so godly and religious an assembly the faire floures of this land, will neuer speake so hardly vnto vs, but (we hope) the contrary saying: This house may be built in those desolate places, and with Gods helpe and our Soueraignes, it shal be built, and therefore poore people be

of good comfort. Otherwise you should beare greater blame then the poore Iewes that came out of captiuitie from Babylon, & deferred the building of the materiall Temple, excusing the matter, Hag.1.2. that it was not yet time to builde it, and neuer said, that by reason of their great powerry and multitude of their enemies that it could not be built at all.

Thus right Honorable, wee haue bewrayed our griefe, made our petition knowen, declared the impediments of a learned ministerie, and shewed that an honest maintenance is necessarily required. Looke vppon vs, lift vp your eyes, Iohn.6.5. and behold a great multitude gathered about you, which are in the wildernes, and haue nothing to eate. Bee mooued with compassion towards vs, for wee are Mark.6.34. as sheepe wanting a shepheard, wee are Math.9.36. hungry and come from farre, wee come vnto you as children vnto the parents, Luke.11.11. and aske bread, wee trust you will not 12. giue vs a stone: we craue a fish, will you in steed of a fish giue vs a serpent? we desire to haue an egge, surely you will not giue vs a scorpiō. O let vs liue & not die,

and

and let not that lamentable weeping
Math.2. 18. and houling be heard amongst vs in the countrie, which sometime was heard in *Ramah*, Let vs not bewaile the spiritual death of our children and posteritie, as *Rachel* wept for the bodily death of her children, who could not be comforted, because they were not. But rather let vs
Esa.55.2. heare those gracious wordes: Ho, euery one that thirsteth, come ye to the waters, and yee that haue not siluer, come buie and eate, come I say, buie wine & milke, without siluer, & without money. Wherfore doe you lay out siluer, and not for bread? &c. And take order with wisdom that she may send forth her maid to inuite vs vpon the pinacles, & high pla-
Prou.9.3.4. ces of the city, saying: Whosoeuer is foo-
5.6. lish, whosouer is without vnderstanding let him come hither, Come eate of my meat, and drinke of my wine that I haue mingled. Forsake your waies ye foolish, and yee shall liue & walke in the way of
Esa.58.1. vnderstanding. Cause the siluer Trumpet of the Lord to sound the law in our eares, to the casting downe of the olde man, and the Gospell to the rayling vp

of

of the new man. Let the Lordes lightes be placed in our temples, and then shall it be fulfilled againe which was spoken by the Prophete. The people which sate in darknes, saw a great light, & to them which sate in the region and shadowe of death, light is risen vppe. And therefore we humbly beseech you right honourable to stirre vp your tender affections towards such a multitude of vs simple people that are in this lande, fleeting in the sea of sinne and ignorance, and now vpon sight of comfort, making an outcrye for the safetie of our life: that it woulde please you to reache foorth your right hand of mercy, and by your godly wisedomes to establish the means of our deliuerance, for we are in your handes, eyther to saue or spill. Math. 4. 16.

And therfore if there should be some of you that would not further to the vttermost this the weightiest cause of a thousand, concerning not onely our saluation, but much more the glory of Christ: howe coulde those men protest that they loued him? Seeing hee hath set ouer the triall of his loue to the care of

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the feeding of his flocke as he hath manifestly declared in the person of *Peter*, saying: Louest thou me? feed my sheep, feed my lambes. And though you feede them not in your owne persons, yet yee feede them in procuring them to bee fed: for which cause ye are called by the Lord, the pastours and shepheards of the people.

Iohn.21.15. 16.

Iere.23.2.4. Math.2.6.

Moreouer, if these men shoulde haue any suite to the father of our Lord Iesus Christ, for any thing whereof they stand in neede, howe could they vse Christe as a mediatour and aduocate to bring their matters to good effect, if they shoulde neglect suche a weightie cause of his, which hee desireth so earnestly to bee brought to passe (as appeareth when he saith, First, seeke the kingdome of God, and the righteousnes therof &c.) (which is chiefly performed by a learned ministery) and not rather be afraid to heare this voyce? Them that honour me, will I honour, and they that despise me, shall be despised.

Math.6.33.

1.Sam.2.30

But bee it farre from vs to thinke any thing but good, of so honorable assem-

bly:

bly: for we hope that our mouth shalbe filled with laughter, and our tong with ioy, saying: The Lorde hath done great things for vs, whereof wee reioyce. For when wee remember your pitifull inclination vpon cõplaint made, to redresse all maner of euils, yea, the smallest iniuries touching this life: how should wee now doubt to be sent empty away, when wee come for matters concerning euerlasting life? Psa.126.2.3.

We come therefore vnto you in great bitternesse of our soules, not able to expresse halfe the griefe that wee feele for the death of our sonnes & daughters, as the *Sunamite* came to *Elizeus*, for the bodily death of her sonne, praying you to sende *Elizeus*, and the sonnes of the Prophetes, to spread themselues vppon vs, and vpon our children, to breath into vs the word of life, and to make prayers and supplications to God for vs: so by little and little there is hope that we shal be reuiued againe, into a spirituall life. For surely *Gehezy* by laying on vs *Elizeus* his staffe, we meane these hirelings, by reading to vs their Homilies, can do 2.Kin.4.22. 23. &c. 2.Kin.4.31.

vs no good. For notwithstanding this staffe, *Gehezy* may returne answere, that wee can neither speake nor heare, which be euident tokens of want of life. Wee beseech you therefore in Christes name to take our supplication as the man of *Macedonia*, which appeared vnto *Paul* in a vision, praying you to sende Preachers into our Countrie to helpe vs, and in so doing be you well assured, that you passe not the boundes of your vocation. Oh, that you were carryed in a vision into some high mountaine, and could behold the huge armie of people of this land spiritually slaine of Satan, more cruelly and pitifully then euer was slayn (as wee suppose) in the greatest battaile that euer was, since the creation of this world. Then woulde you shed teares aboundantly with our Sauior Christ, who beholding that stubburne Citie of Ierusalem, wept for it, because they refused the doctrine of saluation then offered them. But our case is to bee bewayled and pitied, because the doctrine of saluation is not offered vs by the way of preaching, in so many seuerall Congregati-

Act. 16. 9. 10.

Luke, 19. 4.

ons,

ons, as hunger and thirst after it. And therefore hearken what *Bethsheba* saith to euery one of you. Open thy mouth for the dumbe, in the cause of all the children of destruction, and in so doing you shall be able to say with *Iob* to your vnspeakeable comfort after this maner: When the eare heard mee, it blessed me, and when the eye saw me, it gaue witnes to me, for I deliuered the poore that cried, and the fatherlesse, and him that had none to helpe him. The blessing of him that was readie to perishe, came vppon mee, and I caused the widowes heart to reioyce: I brake also the iawes of the vnrighteous, and pluckt the pray out of his teeth. Nowe then there is no time of silence, your vocation will not suffer it, but that euery one of you without exception, all excuses set apart, is to extend his voyce, wit, authoritie and credite, to the vttermost degree, in the cause of Christe and his Churche, pleading it (if neede so require) so zealously, vntill you sweate and faint withall, seeing that in your cause, Christ refused not to sweate drops of bloud. But as the Lord is kinde

Pro. 31. 8.

Iob. 29. 11. 12. 13.

Luk. 22. 44.

to those that deale kindely with him: so his displeasure is death, if he be reiected or contemned. Know him therefore and his cause, that he may know you as his friendes in the day of his glory. And remember that Christe that maketh this
Phil. 2. 9. requeste for a learned ministerie, (which by his authority he might cõmaund, but rather through loue hee intreateth you by vs) is not now vile and contemptible, but glorious, sitting on the right hande of his father, and therefore is able and will requite this kindnes done to him, seuen folde into your bosome: yea, the Lorde will account it to be kindnes, although in all right and conscience, it is an homage most iustly appertaining to his royaltie, by reason that wee holde of him, all that euer we haue in Capite.

And though you bee willing to perfourme this seruice, yet let vs put you in remembrance, that Satan will withstand
Ioh. 14. 30. you, with all his malice and power, who is the prince of this world, and therefore will not quietly suffer him selfe to bee
Exod. 5. 45. &c. throwne out of his kingdome, as appeareth in the deliuerance of the children

of Israel, from vnder the hand of *Pharaoh*, in reedifying of the Temple, & publishing of the Gospell in the primitiue Church: so at this present day, he is not altered, either in might or malice, that he will bee content to resigne his kingdome ouer vnto Christe. But as then, so now with all speede will hee muster his men of warre, against those that attempt the abolishing of his kingdome. Then ye are to know, that as no victory is gotten without strife, much lesse this noble victory without contention in the highest degree: (for it is to be feared, that the diuell, the flesh, & the world, will all oppose themselues against you) which notwithstanding being atchieued, is farre more glorious in the high court of heauen, then the conquest of ten mightie kingdomes, made tributarie and vassals vnto this land. This therefore is a worke worth the triall of your strength and magnanimitie, ioyned with the greatest honour that may be. So that if you preuaile (right honorable) as wee trust your enemies shall fall downe before you, otherwise wee coulde see no ende of our

Ezra. 4.4.5. &c.
Actes. 4.1.2. &c. & 5.17. 40.

griefe and ſorrowe, then no doubt in the iudgement of all wiſe men, you ſhall be counted comparable with the Worthies of the world: yea, farre paſſing them in all true honour and glory.

And ſeeing we haue begun to ſpeake to the right honourable aſſembly, being but the baſe people of the lande: Let it not diſpleaſe you that wee ſpeake yet a litle more. But if any thing ſhall eſcape our penne, vnfit to be ſpoken by vs, to ſo high and honourable a court of Parliament, we moſt humbly beſeech you vpon our knees, by the price of the death and paſſion of the Lorde Ieſus Chriſte, and by his glorious comming to iudgement, for our euerlaſting deliuerance, to pardon vs, imputing it either to the griefe and bitternes of our ſoules, which cauſed *Iob* to vtter ſome fooliſh words, or to the rudenes of our education, whereby in wordes and termes wee may faile againſt our will. For our purpoſe is (God knoweth) not to hinder our ſuite by offending any, but by a plaine and pitiful manifeſtation of the truth, to winne the fauour of you all, in this weightie and

Iob. 3.

long

long desired petition, which concerneth the saluation of our soules.

But to the matter, Wee haue heard it spoken by wise men, & it sinketh deeply into our mindes, that if euery one of you were in pollicie comparable to *Achitophel* the *Gilonite*, whose aduise for the common wealth in the daies of *Dauid*, was taken as an oracle of God, yet if you should deuise many strong lawes for the preseruation of her Maiesties person (whom the Lorde blesse for euer) the peace and prosperitie of this lande, and the subuersion of our enemies the Papistes and Iesuites, and passe ouer this law for a learned ministerie (by planting whereof we are sure to haue a perpetuall league of amitie, with the Father, the Sonne, the holy Ghost, and the mightie Angels of heauen, who will be vnto vs a stronger wal of defence, then that wherwith Babylon was inuironned, (For if God be on our side, who can bee against vs,) then say they, and we are of the same iudgement, that those good laws, would bee as weake and fraile to binde fast the head strong Papists and Iesuites, as were 2. Sã. 16. 23. Rom. 8. 31.

the seuen greene withs neuer dried, and
Iud.16.9.12. the newe ropes neuer occupied, able to binde mightie *Sampson*. But being ioyned with that principall law, they will be as sharpe as a Rasor, to cut them cleane off.

For it is meete and conuenient that God shoulde goe before, and that man should follow after: for if man goe before in his wisedome, his wisedome will turne into foolishnes and vanitie. Ther-
Num.10.33. fore let the arke of the couenant go before the hoast of Israel, to searche out a resting place for them. Let the Priestes
Ios.3.11. that beare the arke of the Lord of all the world, first go ouer *Iordan* into the land of *Canaan*, & then let all the people followe after. Let vs first proclaime the
Iudg.7.20. sworde of the Lord & then of *Gedeon*: so shall we haue a wōderful victory against the Romishe *Midianites*. For it is the greatest pollicie & wisdome in the world to win the Lords fauour, and to procure him to take our part, who is the Lord of hoastes: which thing he will do vndoubtedly if the Gospell of the kingdome of his sonne bee published in euerie place,

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to the end that his glorious name be hallowed, and his holy will obeyed euery where. For his promise is sure: They that honour me, I will honor, as on the contrary, They that despise mee, shall be despised. For if the honour of the Sabboth day be contemned & troden vnder foot, and the sincere preaching of the worde be found in few places of this land, then if there were no enemies in the world to punish this iniquitie, the very stones in the streete would rise vp and become armed men to fight against vs. 1. Sam. 2. 30.

And though the Lord (when we came out of the night of ignorance, into the twilight of the morning) did not so grieuously punish the violation of this law, which requireth a holy preaching ministerie (notwithstanding the godly knowe that the heauie hande of the Lorde was vpon vs, for this transgression in Queen Maries dayes) yet nowe when the cleare light of the Gospel shineth bright as the Sunne in his strength, in a great part of the worlde, and that for a good time hee straightly chargeth all men euery where to repent, because hee hath appointed a

day, wherein he will most seuerely iudge
Actes.17.30. 31. the contempt of his holy ordinaunce, by his sonne Christ whom he hath appointed. For into how many thousand towns in this land may the Iesuite come, as into an vndefenced Citie, and there take his pray at his pleasure? howe easily may he with a word or two of his mouth, reduce vs simple people into poperie, and consequently into rebellion? Seeing we are naked and destitute of true religion to defend vs, and apt enough to receiue Poperie a false religion, agreeable to our corrupt nature. But if wee were taught the trueth plainly by a godly Pastour, & should bee vrged to giue an accounts of our faith before him, at conuenient times appointed, then should wee, euen all of vs become, either true Christians or hypocrites, which is an Argument of the florishing estate of the Churche.

Whereas nowe besides Papistes and other heretiques, the lande is full of Atheistes, that passe for no religion, which are euer readie (if any trouble shoulde rise) to ioyne themselues to the worst part, if they may perceiue that side to be

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the ſtronger.

And therefore as long as theſe blinde guides remaine in our Countrie, we are to feare leaſt ſedition follow ſedition, as one waue followeth another in the ſea. And thogh one of *Hydraes* heads be cut off, it may be through Gods iudgement that other two will ariſe in the place thereof: For ſtinking puddles breedes plenty of Frogs and Toades, and naughtie ground yeeldeth ſtore of bryars, thyſtles, and nettles. Oh therfore that we all were taught the knowledge and feare of the Lorde, as the Prophetes foretolde ſhoulde come to paſſe in the kingdome of Chriſt: They ſhall all know me from the leaſt of them vnto the greateſt of them, ſaith the Lorde. And in an other place: The earth ſhall bee full of the knowledge of the Lorde, as the waters that couer the chanell of the ſea. And all thy children ſhalbe taught of the Lorde, and much peace ſhall bee vnto thy children. If we could ſee theſe happie daies amongſt vs, then would ſodaine ſorowe fall vpon the Papiſts, as vppon a woman that trauaileth with childe, then would

Ier. 31. 34.

Eſay. 11. 9.

Eſa. 54. 13.

their hearts be as cold as a ſtone in their bellies, then ſhould all hope periſh to recouer their kingdome againe, ſo that their mourning, lamentation, and weeping would be ſo great, that none ſhuld be able to comfort them in this their vtter ruine, and deſolation: ſo that men ſhoulde ſay with admiration: Howe are the things of Antichriſt ſought vp, and his ſecrete things ſearched out? Obediah.

Yea, howe can wee otherwiſe auoide Gods iudgements, but by planting of an holy miniſterie? For God deteſteth ſinne as much as euer hee did, which aboundeth in this land, and is become out of meaſure ſinfull, in the moſt part of all degrees of menne, more then in former times, as we are certainely perſwaded by our owne knowledge, wherein wee appeale to the conſcience of euery good man: the contrary whereof ought to be in a kingdome that profeſſeth the Goſpel of Chriſt. Now Gods wrath and diſpleaſure againſt ſinne, cannot be pacified but by repentance, and none can repent, except the Goſpell of repentance be preached vnto them. Whereuppon it

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followeth that Preachers ought neceſſarily to bee placed euery where to ſtay Gods wrath and diſpleaſure againſt vs, leaſt he bring vpon vs open ſhame, and confuſion of faces, for thoſe manifolde ſinnes that reigne among vs.

But if it be ſaid that Preaching, whereby we come to the plentifull knowledge of the Lord, foretold to bee in the kingdome of Chriſt, is to be found in diuers places of this land, if the people will take the paines to goe where it is to bee had, we anſwere, that as the ſicke man lying on his bed, is not able to goe to the Phiſition to ſeek for his health, but the Phiſion is to bee entreated to come to miniſter to him: we that are ſicke of ſinne vnto death are not able to goe to the ſpirituall Phiſition, or haue any minde ſo to doe, becauſe we neither vnderſtand our diſeaſe, nor feele the griefe thereof, and oftentimes when hee commeth vnto vs and miniſtreth wholeſome medicines & conſolations, yet are wee not able to receiue the ſame. How neceſſary therefore is it, that theſe ſpirituall Phiſitiõs ſhould be ſent into euery place, that they might

bee readie at all times to minister the wholesome doctrine of saluation vnto vs miserable people, that are by nature
Ephe.2. 12. the children of Gods wrath: except it please God of his mercy to giue repentance vnto som of vs, to know the truth, that when wee haue escaped from the
2.Tim. 2. 25.26. snares of the Diuel, of whom we are holden captiues, we may recouer the health of our mindes to doe his will and pleasure.

And assuredly if obedience were giuen to this holy ordinance, which ordinance wee desire vpon our knees to bee reuiued (right honorable assembly) then
Exod.34.24. 25. would the Lord either bridle the rage of our enemies, that they shoulde not dare to trouble the peace of the lande, as hee promised the Israelites, when all the
Deut.28.7. males should appeare before him thrise euery yeare, in the place that he had chosen, to put his name there: or if our enemies should rise vp against vs, the Lorde woulde cause them to fall before our face, & if they came against vs one waies they should flie before vs seuen wayes, then would he teach our hands to fight,

and

and our fingers to battell, then woulde he giue vnto vs the neckes of our enemies, that wee might destroy them that hate vs, then shoulde wee beate them as small as the dust before the winde, and treade them as flatte as the clay in the streetes: For if God be on our side, who can be against vs? Rom.8.31.

Whereupon wee simple people conclude, according to that iudgement which God hath giuen vs out of his holy worde, and herein wee thinke that wee haue the spirit of God, that the planting of this holy learned ministerie in euery place is the pollicie of all pollicies, euen the most excellent pollicie in the world to glorifie God, to continue his graces amongst vs, to the maintenance of our peace, to procure yet greater graces to fall vpon vs, to ouerthrow the kingdom of sinne, and the Diuell, to turne away Gods displeasure from vs, to gard & defend vs frō the face of our enemies both abroad & at home, & to bring them to vtter shame & confusion: and finally, to bring vnto our selues and our posteritie euerlasting ioy and felicitie. And with- 1.Cor.7.40.

out

out this pollicie, wee cannot chuſe but feare to feele againe, the palpable darkneſſe of Egypt to couer the land, andour ſelues in the meane time to paſſe from day to day in great number with horror of conſcience into the place of torture, from whence we cannot returne. For all other helps wil ſtoupe, & be too weak to ſtay Gods wrath and diſpleaſure, when he ſhall ariſe to viſit the iniquitie of this land. Wherefore wee moſt humbly and earneſtly beſeech the father of our Lord Ieſus Chriſt of his rich mercy and goodneſſe, to pardon our manifold ſinnes and offences, which haue this long time kept backe from vs, the precious preaching of thy Goſpell, and now at the laſt to be reconciled with vs in his ſonne Chriſte, and to ſtirre vp the hearts of our gouernours, and Magiſtrates, that with tender pitie and compaſſion, they may vnderſtande the woefull, and miſerable eſtate wherein we now ſtand, daily periſhing in our ſinnes, in that moſt horrible lake, that burneth with fire & brimſtone, and to graunt vnto vs, this our moſt iuſt petion of an holy miniſterie, that by means thereof

thereof ſaluation may be offred to euery one of vs, that if we periſhe, wee may periſh in our owne ſinnes, ſo that our gouernors and magiſtrates may waſh their hands in innocencie, and iuſtly proteſt that they are free from the blood of all men, by enacting and eſtabliſhing this holy ordinance of God in this our countrey. O remember and forget not that Chriſte the ſonne of the liuing God, equall with his father, abounding in loue towards you, did caſt aſide all honor and glory, and made himſelfe of no reputation, by taking vppon him the forme of a ſeruant: yea, he became a worme and no man, a very abiect of the people, to raiſe you from the duſt, and to lift you out of the dung, to cauſe you to ſit with Princes of his people, in the heauenly places in Chriſte Ieſus: hee alſo became poore, not hauing whereupon to lay his head, to make you to abounde in thoſe moſt excellent riches, which the eie hath not ſeene, the eare hath not heard, neither haue they entred into the hearte of any carnall man. Ought not you with like recompence of loue towards him,

Pſal. 22. 6.

Pſal. 113. 7.

Ephe. 2. 9.

Luke. 9.

1. Cor. 2. 9.

to

to lay your honor and riches at his feet, to couer the ſhame and nakednes of his deſolate Church?

If yee proteſt in flattering words that yee loue him, and that ye are deſirous to ſee the Churche his ſpouſe in her glorious beautie, arrayed in robes of needle worke: yea, clad with a veſture of golde of Ophire, and yet will not deſcend one ſtep downwarde, or abaſe your ſelfe one whit, nor open your purſes to contribute reliefe, euen to ſuſtaine her neceſſities, but keeping backe her auncient reuenewes, wherewith heretofore ſhee was furniſhed to all neceſſary vſes: how can this fained loue eſcape, the ſharpe cenſure of the Apoſtle *Iames*? who ſaith, If a brother or a ſiſter be naked, and deſtitute of daily foode, and one of you ſay vnto them, depart in peace, warme your ſelues, and fill your bellies, notwithſtanding yee giue them not thoſe thinges which are needfull to the bodie, what helpeth it? For we are fully perſwaded, that the rich mercies of Ieſus Chriſte whereſoeuer they are, cannot lie hid, and reſt in the heart of any man liuing, bu

Pſal. 45. 14.

Iam. 2. 14. 15. 16.

that they will kindle a flame of burning loue, which will shew it selfe bountifull and liberall to the aduauncement of Christe his church and kingdome.

And seeing that it hath been prouided by a good Statute, that a freedome from payment of tythes for a certaine time should bee graunted to them that doe conuert barren and wast ground into tillage, to giue them a greater encouragement to take the toyle in hande, and that ye haue likewise bin carefull to prouide for the inning of Marches, that haue been ouerflowen and surrownded with water: ought not then a far greater care & diligence be vsed, that a wise and sure law might be established to bring the Lords field into tillage, which lyeth wast and barren of the fruites of righteousnesse, and full of thornes and bryars, fit for nothing but for the fire, and is likewise drowned with the floods of sin & ignorance, as it is pitifully to be seene in the greatest part of this lande? Which law if it should bee neglected, seeing it concerneth peace and prosperite of our soules for euer, should not iust occasion

be

be giuen to take vp this Prouerb against you? They haue strained a Gnat, and swallowed a Camell. And heerein yee ought not to bee discouraged for any charges that might grow thereby in such a necessary & worthy work of the Lord. For he that will onely fall downe before Christ and worship him, offering to him neither gold, frankencense or myrrhe, my soule hath no pleasure in him.

Math.23.24.

But we trust that the Lord in his mercie will looke vppon vs, and all impediments cast aside, stirre vp in the heartes of so graue, wise, and godly a Senate, such a care and pitie ouer vs, that none of the euils which we feare shall fall vpon vs. For we hope that you will follow the example of *Dauid*, who when hee had built himself an house in Ierusalem, yet swore he vnto the Lord, and vowed to the mightie God of *Jacob*, saying: I will not enter into the Tabernacle of mine house, nor come vppon my pallet or bed, nor suffer mine eyes to sleep, nor mine eye lids to slumber, vntill I finde out a place for the Lorde, an habitation for the mightie God of *Iacob*. So if you

2.Chro.15.1
Psal. 132. 2, 3.4.5.

all

all as one man, in like godly zeale with *David*, should sweare and vow vnto the Lord, that you woulde not returne vnto those faire houses, wherewith the Lord hath blessed you, to take your comfort and recreation therein, vntill such time as you haue prouided and procured, not that the Arke of the Lorde, but that the Gospell of Iesus Christ, which is a more sure token of his presence, shoulde bee brought into his Temple, and placed betweene the Cherubins, (which thing is performed, when the Gospell is committed to a faithfull ministerie of the Lorde, to whome all the people may resort, in doubtfull causes to aske counsel of God: whereas contrariwise, nothing lesse is done when the Gospell of reconciliation is committed into the handes of a dumb and idoll ministerie, who can neither open the booke, nor shut it: neither by the authoritie therof, can either bynde or loose, who are to bee admonished not to meddle with that sacred book, as publike persons, least the Lord make a breach into them, as hee did into *Vzza*) assuredly in this your seruice

of the Lord, ye should doe a worke worthie of all posteritie to be remembred. So shoulde it appeare that you are not onely careful for the Church, in recommending her good estate by prayer vnto the Lord, saying: Peace be within thy walles, and prosperitie within thy pallaces, for my brethren and neighbours sakes, I will wishe thee now prosperitie, but also by deedes, when yee doe as it is written: Because of the house of the Lord our God, I wil procure thy wealth.

Psal. 22.7.8.

Consider also that it was in the heart of *Dauid* to builde a Temple vnto the Lord, but because hee was occupied in the warres against the enemies of the Lord, the building of that house was committed vnto his son *Salomon*: To whom the Lord promised peace, from his enemies on euery side: so hee brought the work to perfection in the 11. yere of his raigne. Should we not thinke, that seeing the Lorde hath blessed vs with the peace of *Salomon*, in the time of the Gospell, for the space of twentie and nine yeares, that it had been our duetie with like diligence and speede, to haue set vp

2. Sam. 7.2.

1. Chro. 28. 3.6.

2. Chr. 22.9.

1. Kin. 6. 38.

the spirituall Temple of the Lorde, in a glorious beautie, so that hardly any default or blemish could by this time haue been espied in the same.

Yea, hath not the Lord shewed himselfe angry against the whole lande, and threatened a grieuous punishment against it, when hee hath at sundry times offered danger vnto her Maiestie, by the sonnes of *Beliall*, as though hee woulde quench the light of Israel? Yet the Lord with great patience hath had mercy, not only on her, but also on vs, still waiting if now at the last, we will reforme and amende suche grieuous crimes as are amongst vs. And wee beseech you to cast your eyes from *Dan* to *Berſheba*, and see if there bee any sin more detestable and odious in the sight of the Lorde, that raigneth in this land, then the permission of this idoll ministerie: whereby the people perish without number, and God is defrauded of his honour. But if anie manne bee wilfully ignoraunt in these things, let him bee ignorant still, for the Lorde hath reuealed them vnto babes. 2. Sam. 17. 11

Yet if any man will now commende

the state of the Churche, compared with that time, wherein the palpable darkenes of *Egypt* couered the lande (peraduenture to stay the proceedings of the godlie minded) wee acknowledge it with all thankesgiuing vnto God, to be excellent and singular. But if wee compare our Church by that which the Lorde requireth in his worde, and wee by duetie are bound to performe vnto the Churche, vnder a great penaltie laide vppon vs, (which the long peace and quietnesse of this land, might haue made easie to bee done, and the examples of other countries might haue prouoked) wee shall finde the Church to bee in great weaknes and desolation: so that we haue great cause of lamentation, to see her thus lie in the dust. For we reade in the Prophet *Amos*, that the Lord brought a grieuous plague vppon the children of Israel, (which ought to haue caused them to returne vnto the Lorde) by withholding the rayne from the earth, so that it rayned vpon one Citie, and not vpon an other, one peece was rayned vpon, and the peece whereupon it rained not, withered:

Amos.4.7.8

so two or three cities wandered vnto one Citie to drinke water, but they were not satisfied. Hath not this plague twise doubled, fallen vpon vs to cause vs to turne vnto the Lord, seeing he hath restrained the dewe of his worde, euen the water of life, from falling vpon many townes of the Countrie, so that tenne or twelue of them, shoulde bee compelled to wander vnto one towne in sundry places of this land, (if they had that godly desire and thirst of the word which is required) yet peraduenture they should not be satisfied in that place: Then seeing that the hand of the Lord lieth so grieuously vpon vs, ought wee not to humble our selues in deepe repentance, with manie teares, that the fierce wrath of the Lorde may bee turned away from vs, least hee adde plague vnto plague, vntill wee bee all consumed vtterly from the face of the earth. The Lord for his mercy open the eyes of our Gouernours and Magistrates, that they may consider these things deepely, and take them to heart. Yea, we most humbly beseech you, if euer you will make any proof of the loue

that you beare vnto Christ Iesus, or shew him any pleasure during your life, that now you will make the same manifest in words and deeds, for our deliuerance out of this our spirituall captiuitie and thraldome. Likewise wee humbly pray all those whose heares the Lord hath inwardly touched with the feeling of this our miserie, and into whose lippes the Lord hath powred grace, to take this our complaint into their handes, and to aggrauate the same in your assembly, in such a dolefull and lamentable maner, as the cause it selfe requireth, wherin we confesse that our skill is far inferior, and that for very griefe our wordes are swallowed vp, that we cannot expresse it, that if it be possible, the very ragged rockes may rent asunder, when they shall heare that such a huge multitude of the people of the lande, fashioned according to Gods image, for want of the preaching of the worde, are cut off and separated from the Lordes people, and his inheritance, to be carryed away as a pray by the enemie, into that place where there is nothing but weeping and gnashing of

teeth

teeth for euer. Also wee pray all those whereſoeuer, that haue no power to help vs but onely in good will and affection, that they will remember and not forget at the leaſt twiſe euery day, to ſolicite this our cauſe before the Lorde, making humble confeſſion of our ſinnes in his preſence, and crauing pardon and grace for the ſame, vntill the louing countenance of the Lord be turned towards vs, and the water that wee thirſt after drop vpon vs from heauen, as wee reade of *Rispa Saul* his concubine. 2. Sam. 21, 10

But if it be ſo prouided that hereafter none ſhall be admitted into the miniſtery, except thoſe which are able to preach the word of God, and that in the meane time wee ſhall bee contented, to ſuffer thoſe idoll miniſters which are alreadie entered into the flock, to weare out their miſerable dayes amongeſt vs: then this miſchiefe perchance woulde driue vs to theſe extremities, either to wiſh that we had not as yet been borne in the world, (for, better vnborne then vntaught) or els that ſome vntimely death might ſodainly fall vppon theſe idolles, leaſt the

moſt part of vs ſhould be plunged in the deepe pitte of hell, before their curſed daies were ended. And therefore the occaſion of theſe vnnaturall deſires ought not to be enforced vpon vs. For there is not the like reaſon to make prouiſion in the matters of ſaluation, onely, againſt the euils and miſchiefes which may happen after that time, as it is conueniently done in the ciuill cauſes, appertaining to this preſent life, for two waighrie reaſons that may be alleaged.

First, in ciuil matters, the euils and diſcommodities which are paſt, are ſuch, as are tollerable, and may be ſuffered, and time will weare them away. Secondly, the peace of the publique wealth is preferred, and no man hath cauſe to complain, that any right is taken from him. But it is farre otherwiſe in this cauſe that concerneth the kingdome of heauen. For this miſchieuous euill of a blinde miniſtery, is euery wayes intollerable, as it is written: If the blind lead the blind, they ſhall both fall into the ditch, out of the which they can neuer riſe againe. For who is able to giue a raunſome to

Math. 15. 14

Mat. 8. 11.

redeeme

redeeme their soules out of hell? And that which is worst of all, no length of time doth weare away their miserie, but rather doth encrease and multiply the anguish of their soules. And so farre off it is from disturbance of our peace to remedie these euils that are past, that otherwise peace can not bee established before that this wickednes of a blinde ministerie as it were of *Achan*, that troubleth all Israel, be taken away from amongst vs. But touching the displacing of these blinde guides, they themselues haue least of all cause to complaine of iniurie offered them, for by remouing them out of their places, they shoulde receiue the greatest benefite that coulde happen vnto them. For they should bee forced to cease from murdering Gods people any more, and if it were possible be brought to repentance, for the guiltines of that blood, which they haue shed vppon the face of the earth, that their soules might bee saued in that great day when the Lorde shall come to iudgement: among which persons (with your patience) the non residents are to bee num-

Ios. 7. 11. 12. 13.

numbred: Which are runagates and fugitiues, from the warfare of the Lorde of Hoastes. For they neuer purposed to goe in and out, to fight the Lordes battels, but resolued themselues to flie as soone as they had set foote in the fielde, by qualifications and dispensations. For the which cowardly part, if the Lord of Hoasts be as seuere in his martiall lawes as man, it is not possible for the to scape hanging. And if *Ionas* the Prophete, for flying away from his charge and calling was cast into the sea, and that worthilie, by the sentence of his own mouth, why shoulde not these men bee cast into the bottome of the sea, with a millstone about their necke, except they repent, their owne consciences approouing the iudgement. Because they haue as plaine a reuelation of Gods will as *Ionas* had, *viz.* Feede my lambes, feede my sheepe, feed the flocke of God which dependeth vpon you: Take heed vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers: Preach the worde, bee instant in season and out of season: and allo the admonition of

Ionas. 1.

Ioh. 21. 15. 16. 17.
1. Pet. 5. 2.
Acts. 20. 28.

2. Tim. 4. 2.

many

many learned men, the example of all Churches well reformed, and the exclamation of the people.

Wee call to minde that which is written in the story of the kinges, that there was a famine in the dayes of *Dauid* three yeares, when *Dauid* required the cause, the Lord answered, that it was for *Saule* and for his bloodie house, for that hee slue the *Gybeonites*. But when it was propounded to the *Gybeonites*, what might satisfie them, that they might bleesse the possession of the Lord: they answered the king, the man that consumed vs & imagined euill against vs, so that wee are destroyed, from being within any of the coastes of Israel, let seuen of his sonnes be giuen vs, and wee will hang them vp vnto the Lord in *Gybeah* of *Saule*. And the King said, I will giue them. So in this great famine of the word, that hath continued many yeres in the greater part of the Realmes of *England* and *Ireland*, if the causes therof were diligently enquired, the non residents shoulde not bee found guiltles, who are farre worse then the dumbe hirelinges that are vnder them, 2. Sam. 21. 1. 2. 3.

them, because that some of the hirelings peraduenture would doe a dutie, & cannot, they for the most part can, and will not. And therefore wee make the same petition with the *Gybeonites*, to haue the like seueritie of iustice executed vpon a certaine number of this bloodly house of non residents, for a terrour vnto the rest that haue wittingly and willingly so many yeares, by their absence & silence, betrayed vs to the enemie, and made marchandize of our soules, so that wee haue no place or being within the inheritance of God, & the Church of Christ. For vndoubtedly these men make no greater price of our soules, then of an handfull of corne, or a peece of bread. Oh that wee might see with our eyes in this our Countrie, that the life of soules were esteemed as precious, as the life of the body, and that the losse of the one were as seuerely punished as the losse of the other, then should we acknowledge that we had liued to see good daies.

Wee pray you giue vs leaue to trie, what we can say to these men ourselues: Are yee the good shepheards, that will

Ioh. 10. 11.

giue

giue your life for the sheepe? Why then doye flie farre from them? Can you call them by name? and doe you know their seuerall dispositions? There hath beene no such familiar conference betweene you. Doe yee goe before them, so that they follow you and heare your voyce? Distance of place maketh that impossible. Are your sheepe so familiarly acquainted with your voyce, that they will not heare the voyce of a stranger? Your quarterly sermons are too thin a sowing to worke such an effect. Doe yee preach the word in season and out of season to the flock of your non residencie? Shame will not suffer you so to say. Are yee the faithfull seruants of the Lorde, that doe giue vnto his housholde meate in due season? Seruants of seruants may ye be, faithful in so doing can ye neuer be. Are ye not afraid of the seueritie of the iudge that will require the blood at your handes, of euery soule that perisheth in his sinnes for want of your instruction? then are yee indurate. Will yee not lay fooorth the Lordes talent, in that place where hee hath appointed it, that when he

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2. Tim. 4. 2.

Math. 24. 45.

Ezech. 3. 18.

Math. 25. 14. 15.

he commeth, hee may receiue it aduantage? that is the best way to escape, casting into vtter darknes. Will ye receiue a souldiers pay in one Citie, & not serue there against the enemie? Will ye eat the fruite of the vineyard, and not labour in the planting thereof? Will yee eate the milke of the flock, & not feed the flock? Will ye take the hyre and not do the labour? then will all men iudge you vnconscionable. If ye say that ye performe your duties by hyrelinges, Who hath giuen you (being but seruants) that authoritie to shake off the Lords yoke, and to
Ioh. 10. 12. lay it vppon other seruants, that will not defend the flocke from the woolfe, (and for the most part cannot) because they take the sheepe not to be their owne? If ye alleage, that the hyre of one flocke is not sufficient for your maintenaunce, why then doe ye take it? or why doe yee not complaine vnto the Magistrates, to haue it redressed? If it please not God to open the hearts of the Magistrates at that time, then are yee to conclude, that God doth alow you no larger a portion. Then were it good, if you could say with Saint

Paul,

Paul, I haue learned in whatsoeuer state I am, therewith to be content, and I can bee abased, and I can abounde, euery where, in all thinges, I am instructed both to be full and to be hungry, and to abound, and to haue want. Yee will say it is meete that yee should bee prouided for. It is true, no man will denie it, yet some occasion may cause you to forbeare your right when it may bee had, muche more, when for a time it cannot be had to the full. But in no wise ye may doe euill that good may come thereof. Yee may not eate to the dishonour of God, to the offence of the godly, to the hinderáce of the building of the church of God, yea sometimes, to the casting downe of that which is alreadie builded, and in a word, yee may not eate the rewarde of iniquitie, and the price of blood. Yee that teach vs to hang vppon the promises of God & his prouidence, that in our greatest extremities we shall be prouided for by lawfull meanes, if we trust in him, doe yee yeelde your selues at the first sight of the pretended temptation of necessity, and command stones

Phi.4.11.12.

Rom.3.3.8.

1. Cor. 10. 31.

1.Cor.10.32

Rom.14.19.

Math.4.3.

to

to be made bread? Doe ye fall downe at the firſt blow? is the battaile ſo ſoone ended? Stay the garlandes, yee ſhall not be crowned. But if ye cannot eate the hard cruſt with *S. Paul*, becauſe ye haue tender teeth, and that yee can beare all the croſſe of Chriſte, except that part that doth pinch the belly, and in a word, that ye will not ſerue the Lorde in the miniſterie of his worde at ſo low a price, then were it more tollerable for you to depart into one or other calling in the common wealth, that would yeelde you a more liberal portion, that by one means or other, ye might eare your owne bread with quietnes. How many wayes ought you to haue tryed to liue by, before you had fallen into this great gulfe of pluralities: O ye of little faith? Are ye maſters in Iſrael and know not theſe things? Or do you ſee them, and ſee them not: and heare them, and heare them not, to fulfill the propheſie? Are we wiſer then many of our teachers? Then it is Gods doing that the Lorde of heauen and earth ſhould hide theſe things from the wiſe, and men of vnderſtanding, and ſhoulde

Eſay 6.9.

open

open them vnto babes. But if wee be all deceiued, then let ſome of you that fauour this opinion, as there be too many, who are deſtitute of no good gift to handle the cauſe, except the trueth proue by arguments taken out of the worde, that non reſidencie is a heauenly plant, then ſhal ye deliuer many thouſands fró long error, and great griefe of mind. But if ye be loath to bring this fair Lady into the preſſe of the people: then we ſimple people ſhall diuine, as we haue done heretofore, that ſhee is kept at home ſo charilie vnder locke and key, becauſe ſhe is not honeſt.

O *Rome*, *Rome*, when wilt thou challenge thine owne right? When wilt thou call home thy deare friendes into thyne owne territories, and there prefer them? Shall we be forced, to keep thy children againſt our will, that were neuer bred, nor brought foorth in the Goſpel? Shall they die here out of the land of their natiuitie, without honour, ſo that no good man ſhall lament any of them, ſaying: Ah brother, Ah worthy man, ah the glorie of Chriſt, but be buried as an Aſſe is

Iere. 22. 10. 18. 19.

buried, euen drawne and caſt forth without the gates of Ieruſalem? O thou ſonne of perdition, howe long ſhall thy marchandize bee ſaleable in this our countrie? Shall thy baſe money goe ſtill for good coyne with vs?

But touching the entertainment of ſome of theſe runagates of *Ephraim*, which were firſt entertained in ſeruice with Chriſte, and afterward offered their ſeruice with *Ionathan* to men, they are vniuſtly receiued & kept by men. Conſidering they are not diſcharged from their former ſeruice of the Lorde, of whom they were firſt entertained, and ſo much the more, for that they receiue their pay continually from vs. Doe they vnto vs as they woulde bee done vnto, that receiue thoſe men that are appointed by Chriſt to ſhew vnto vs the way of ſaluation? What if for the want of the knowledge of that way, we take the way of damnation, as wee cannot otherwiſe chuſe, who is able to recompence the damage, that wee & Chriſt our Sauiour do ſuſtain by the vniuſt withholding of theſe fugitiue ſeruants? Yea wee ought

rather bee contented to ſuffer them to take away our goods, yea, our wiues and children, and whatſoeuer is precious in our eyes, then to take away from vs the only meanes to bring vs to eternall life. And if it be an iniurie to keepe an other mans ſeruant againſt his will, for the which the lawe doth inflict vppon him the penalty of fiue pound for euery ſuch reteinor: what iniury is done vnto Chriſt when his ſeruant is kept back by a mortal man, whoſe life is in his noſtrels, from that worke which hee appointed to bee done: which worke if it bee not done, tendeth to his high diſhonour, and loſſe of thoſe iewels, wherof he hath the greateſt care of all others to haue them well preſerued? And therefore what puniſhment ſhall bee laid vpon them, that doe this iniurie to Chriſte his Maieſtie, you may eaſily conſider. Whereas Saint *Paul* woulde not reteine *Oneſimus*, a fugitiue ſeruant belonging to *Philemon*, without his good will, although he had neede of him, and that he ought to ſerue him for his maſter in the bondes of the Goſpell, but ſent him home againe, leaſt the be-

Anno. 5. Eliza. cap. 4.

Phile. 10. 14. 13. 17. 14.

nefite ſhould be as it were of neceſſitie, and not willingly. But as touching vs, wee can neuer giue our conſent to any man liuing, were he neuer ſo Noble, to keepe our Paſtour from vs, that ſhoulde breake vnto vs the bread of life, to whom we miniſter earthly things, & of whome likewiſe we require heauenly things. For no man ought to bee his owne bane, or an acceſſary of his owne death and condemnation. Wherefore wee pray moſt humbly vpon our knees, our moſt gracious Soueraigne, and this Honourable aſſembly, that ſuch order may be taken, that euery one that hath charge of ſouls committed vnto him from Ieſus Chriſt the iudge of the quicke and the dead, whatſoeuer he be, or whereſoeuer he be, may with all ſpeed returne to his place, and there faithfully execute his function night and day, according to the ſinceritie of the worde, by the which the worlde ſhall bee iudged: And that theſe dumbe miniſters may be remoued, that doe preſently hang vpon vs, & oppreſſe vs with intollerable bondage and ſlauerie, not any way, no not by imagination

ſufferable: And alſo that ſo many congregations of vs, as of long time haue wanted godly Preachers, may now at the laſt be prouided for, as wel as other congregations be. For what is our offence or whome haue wee ſo greatly grieued, that wee ſhoulde not bee equall with our brethren in the participation of the Goſpell? Chriſte woulde that wee ſhould, when he ſaith: Preach the word to euery creature. Wherefore ſhoulde man then deny it? Is there any difference betwixt others & vs, why reſpect ſhould bee had vnto them, and not vnto vs? Is there not one Creator of vs all, according to whoſe image wee were faſhioned? Haue we not all one father? And is there not one Mediator for vs all? Why then are we thought meet to be reiected al the droſſe of the people more then others? Wherefore doe they that will bee counted the Lordes faithfull Stewardes, ſatisfie others with bread, and ſuffer vs for want thereof to pine away? Yea, why do they ſend vs thoſe men, to whom Satan hath done double diſhonour, in reſpect of their miniſterie, to that which Mat. 28.

Nahash the *Ammonite* offered to the
1.Sa.11.12. men of *Iabesh Gilead*? For hee desired but onely to thrust out their right eyes, to bring shame vpon the whole nation of the Iewes, but Satan hath spared neither of these mens eyes, which hee hath not put out, to the great shame of the whole Church of God, and no small aduantage to the aduersarie. With God there is no respect of persons, if men were so indifferently affected, then should not some congregations be prouided for of Preachers, and so many others want them, for the space of these twentie and nine yeares, to the vtter ruine of millions of soules. The King of heauen calleth good and badde to the
Matth.22. marriage feast. Why then shoulde the way be shut against vs, by men of stammering tongues, and of vncircumcised lips? And surely as the Queene *Hester* protested before the King *Assuerus*, say-
Hest.6. ing: If wee had been sold for seruants, and for handmaids, I coulde haue helde my peace: so we protest before your Maiestie, and this honorable assembly, that if this our miserie had rested in the losse

of

of our goods and libertie, wee coulde in some sort haue borne it with silence, but nowe sith it reacheth to the losse of our liues and soules for euer, howe can wee endure it. For is our strength, the strength of stones, or is our flesshe of brasse, that we should be able to despise the arrowes of the Almightie, (the venome whereof would drink vp our spirite) or the terrors of God fighting against vs? Iob. 6.

Oh thinke vs not to bee so senslesse, for in part we perceiue the fierce wrath of the Lord, and his horrible iudgement that shal ouertake all the vngodly of the world, and deuoure them by those wicked ones, whose consciences the Lorde doth open to see their sinnes heere, and to feele some taste of his furie before hand. Nowe wee gather that if wee our selues were in their place, and felt that horrible paine, not onely, which they doe now suffer, but also that which they shall suffer after this life, especially after the last iudgement, doe you not thinke that (if we were the Lordes of the whole world, yea of a thousande worldes) wee

would willingly depart from all, to bee releaſed? And yet the moſt part of men, are ſo wedded to the world, that they neuer feare theſe thinges, before they feele them. But how is it poſſible for vs to auoide theſe infernall torments? Are wee not now walking the readie way? Is not ignorance the right line that doth leade vs thither? as it is written: That the Lord Ieſus will ſhewe himſelfe from heauen, with his mightie Angels in flaming fire rendring vengeaunce vnto them that know not God?

2. Theſ. 1. 7. 8.

Haue pitie vpon vs, haue pitie vpon vs, right honorable aſſembly, and ſuffer not your eies to behold ſuch aboūdance of blood of your poore brethren to bee ſpilt vppon the earth cauſeleſſe, ſeeing there is power in your handes to ſaue it. For you are not ignorant, that hee that doth not ſaue life, doth ſpil it. And haue no fellowſhip with that curſed voyce of *Cain*, Am I my brothers keeper? But put vppon you that tender and naturall affection of *Iuda*, which he bare towards *Beniamin* his brother: as appeareth euidently in that moſt louing, pitifull, and

Luk. 6. 9. Mark. 3. 4.

Gen. 4. 9.

pru-

prudent oration that he made before *Ioseph*, when his brother *Beniamin* was in danger of bondage, for the cup that was found in his sackes mouth, saying after this maner: O my Lord, let thy seruant Gen.44. now speake a word in my Lordes eares, and let not thy wrath be kindled against thy seruant: for thou art euen as *Pharao*. My Lord asked his seruants, saying: Haue you a father or a brother? And we answered my Lorde, wee haue a father that is olde, and a young childe that hee begate in his age, but his brother is dead and he alone is left of his mother, therefore his father loueth him. Nowe thou saidest vnto thy seruants, bring him vnto mee, that I may set mine eyes vppon him. And wee answered my Lorde, the childe cannot depart from his father, for if hee should leaue his father, his father would die. Then saidest thou vnto thy seruants, except your youngest brother come down with you, looke in my face no more. So when wee came vnto thy seruant our father, we shewed him what my Lord had said. After a time, our father said, goe againe, buy vs a little food.

Then

Then we answered, we cannot go down, but if our youngest brother go with vs, then will we go downe: for we may not see the mans face, except our youngest brother bee with vs. Then thy seruant my father, said vnto vs, yee knowe that my wife bare mee two sonnes, and the one went away from mee: And I said of a suretie, he is torne in peeces, and I saw him not since. Now if yee shall take this also away from me, and death come vpon him, then shal yebring my gray head with sorow to the graue. Now therefore when I shall come vnto thy seruant my father, & the child be not with vs (seeing that his life dependeth vpon the childes life) then when hee shall see that the childe is not come, hee will die: so shall thy seruants, bring the gray head of thy seruant our with sorow vnto the graue. But because thy seruant became suretie for the childe vnto my father, saying: If I bring him not againe vnto thee, then will I beare the blame of my father for euer. Now therefore I pray thee, let thy seruant abide for the childe, as a seruant vnto my Lord, and let the childe goe vp

with

with his brethren. For how can I goe vp to my father, if the childe bee not with me, vnles I would see the euill that shall come vpon my father. Let vs applie this to our purpose, with your good leaue, right honorable assembly. Your Honors know we, that the care and safekeeping of vs all is committed into your handes, by making good and godly lawes to gouerne vs, as the care and tuition of *Beniamin* was committed vnto *Juda* and his brethren. You knowe also that our father in heauen, hath a more tender care and loue of vs, by a thousande degrees, then euer *Iacob* had of *Beniamin*. Nowe are we in danger of perpetuall bondage, not of the body as was *Beniamin*, forthat we could beare, but of the spirituall and euerlasting bondage of the soule. We desire not, that you should offer your selues to become bondmen for vs, to redeeme vs, as *Juda* offred himselfe for *Beniamin* (although you ought euen to lay down your life for the brethren) but our desire is, that as the Lord of his infinite mercy hath deliuered you from this spirituall bondage, by the happy preaching of the glo- 1. Ioh. 3. 16.

glorious Gospell of Christ, ye woulde in this Parliament establishe the same meanes for the deliuerance of vs all, and therby make vs partakers of your ioyes. Which deed would nothing debase you, but bring innumerable blessings vppon you, and vpon your posteritie, and vpon all this lande, and a name and fame that would neuer die. But if this naturall affection should be wanting in you, which God forbid, and you should suffer vs still to lie in bondage and slauery, which *Iuda* could not abide in his brother *Beniamin*, how could you euer hereafter shew your face before our father in heauen, knowing that hee woulde bee so highly displeased and grieuously offended, with the losse of so many of his deare and tender children.

Raise vp your selues therefore, in the name of God, and builde againe the Tabernacle of *Dauid*, which Satan hath cast downe in this lande, and repaire the breaches thereof. Bee resolute to finishe the house of God, with *Zorubabell* and *Ioshua* the high Priest, seeing so manie Prophetes and godly men, haue called

vpon

vpon you so earnestly to doe this worke. And if *Tatney* captaine beyonde the riuer, and *Shetharboſney* and their companions say vnto you (for Satan doth neuer want his trustie friends to do him pleasure) who hath giuen you commandement to builde this house, and to finish this wall? Your answere may be after this maner: Wee are the seruants of the God of heauen and earth, and build the house that was builded of olde, and many dayes agoe, which a great King of Israel, euen Christe Iesus builded and finished. But after that our fathers prouoked the God of heauen vnto wrath, hee gaue them ouer into the hande of Antichrist the *Italian*, the Pope of *Rome*, and he destroyed this house, and carried the people away captiue to Idolatrie and superstition. But in the latter yeares of the reigne of King *Henry* the eight, the King made a decree to build this house of God, (and since that time the decree hath been more fully established) moreouer the vessels of gold and siluer of the house of God, euen the Bible containing the old Testament and the new, (which

Antichriſt had taken out of the Temples of this land, and hidden vnder the pauements of the Synagogue of *Rome*) that did King *Henry* the eight take from thence, and it was deliuered to the ſeruants of the Lorde: And hee ſaide vnto them, take this Booke and go your way and put it in the Churches of this land, and ſince that time it hath been in building, yet is it not finiſhed. Then goe to, right Honorable aſſembly, and make an end of this worthie worke, that is before you without diſcouragement, ſeeing that you haue your warrant and authoritie both from God and man to doe it. And wee right humbly pray our moſt gracious Soueraigne, ſeeing that without ſearch of recordes, theſe thinges are well knowne to be true, to her Maieſtie, that ſhee woulde oppoſe her ſelfe with *Darius* againſt the aduerſaries of the Churche, and with him alſo ſhewe her magnificence and bountifulneſſe, and that with ſpeede, towardes the finiſhing and maintenance of the houſe of the mightie God of heauen, leaſt that fierce wrath come vppon her ſelfe and vppon

Ezra. 6. 6. 7. 8. 9. 10. Ezra. 7. 23.

her kingdome.

Oh that worthie Prince *Nehemiah*, whose praises can neuer bee sounded sufficiently, for the valure that he shewed in repayring the walles of Ierusalem. His handes did not hang downe, neither were his knees weake in that businesse, but being fortified with godly wisdome and courage, hee resisted his enemies both abroade and at home, who sought all meanes possible to hinder the work, as well by force as by fraud, coloured by friendship, yet hee remained inuincible in his God, and went forwarde with the worke, causing the people to vse the one hande to doe the labour, and the other to holde the weapon. Whose spirite we pray that it may bee doubled vppon her Maiestie, and vpon euery one of this honourable court of Parliament from the Lord of Hoasts, for the repairing of the walles of the heauenly Ierusalem. Nehe. 4. Math. 6. 10.

You haue often saide in the Lordes prayer, Thy kingdome come, in which words, yee protest that nothing is more deare vnto you, then that God may reigne in the worlde. You know that he

reigneth

reigneth onely by the preaching of the Gospell, whereunto hee causeth obedience to bee giuen, by the power of his spirite, and for that cause the worde is called the rod of his power, the scepter, and Gospell of his kingdome. Nowe is that acceptable time, come, nowe may you haue your prayer performed. You would haue him to reigne farre & nigh, he is well pleased therewith, for it is his delight to be with the children of men, prepare him then his throne, and giue him the scepter of his kingdome in euery place: for hee hath as good right, to rule and reigne in one place as in an other. If you deny him that, wherefore then do you pray, Thy kingdome come, except you would haue a king to reigne without his scepter, and lawes to gouern his people by, as if you woulde haue a messenger to runne without his legges. Then how can you euer hereafter open your mouth, and say vnto the Lorde without check of conscience, Thy kingdome come, if you nowe denie him the only meanes, whereby his kingdome is established.

Psal. 110. 2.
Psal. 45. 7.
Esay. 11. 4.
Math. 24. 14.

Be wise now therefore yee Kinges, be ye learned yee Iudges of the earth, kisse the sonne least he be angry, if yee withholde from his people any longer the Gospell of his kingdome.

And euer let your care for the church farre exceede the care of the common wealth. And haue a iealous eye ouer Satan our auncient enemie. For you may not thinke that he will spare the church and inuade the common wealth, that he will suffer the kingdome of Christe to florish, and turne all his force against the humane societie of man, that he wil permit vs to enioy the heauens, and only disturbe vs for the earth, that you should imploy your chiefest trauaile, to heale the breaches of the cómon wealth (as hath appeared almost in all your assemblies) No, no, that malicious spirite, that olde dragon, doth most of all spite the prosperitie of the Church, and doth hunger and thirst to bring it to vtter ruine and desolation, or at the least to hinder the proceeding thereof, as much as he can. For so that he might bring vs all vnder that same condemnation with

himselfe, hee could be content, that wee shoulde enioy the benefites of the common wealth in al peace & abundance: for proofe wherof, behold, what a work he hath wrought before our eyes, in the cleare light of the Gospell to bring vpon vs a dumbe ministerie, the froath and scum of the people, and that which is more, to finde out men, that without blushing can open their mouthes for their defence, of whom wee haue receiued greater mischiefe, then the whole land of *Egypt*, in the olde time receiued by al those strange & wonderful plagues that fell vppon them. For whereas in respect of the long time, we ought to bee
Hebr. 5.12. teachers, we haue now need to be taught the principles of the worde of God, yea, wee are very babes, not knowing our right hande from the left in matters of religion, yea rather beastes without vnderstanding.

Are these then the shepheardes that goe before vs, and bring vs into the greene pastures to feede by the still waters? Are they the wise and faithfull rulers of Gods household, that haue giuen

vnto vs our meate in due season? No, no, we appeale vnto God the iudge of all men, to the consciences of euery one of this honorable assembly, and to the consciences of all the people of this our Countrie, that haue any wisedome and vnderstanding, that the most part of the people of this lande, are not fed, but famished, and miserably hunger-starued. So that if your bowelles were touched with compassion proportionably to this our miserie, no doubt but you woulde lift vp your voyces, with a great and exceeding sore lamentation, farre greater and of longer continuance, then that which the *Egyptians* and *Ioseph* with his brethren, made for the death of *Iacob* their father, yea or euer hath been made in any time or place, in any part of the world, since the creation thereof. Gen. 50. 10. 11.

Oh then let vs no longer sorrow and pine away for want of the foode of our soules. For we are perswaded that if there were the like want of victuals through this land, as there is of the word, then if it were in your power, you would surely vse all the meanes that you coulde de-

uise, to ease and relieue vs. Why then, haue ye not the like or greater care of our soules? Is the body of greater price, and therfore more to be regarded then the soule? Or is the death of the bodie as daungerous as is the death of the soule? Let not such a choise garland of the wisest men of this land, either speake so, or by their doings in this Parliament make euident demonstration that they thinke so. But as touching vs, behold we are in your hands, yee may do with vs as it seemeth good and right in your eyes, but know you for certaintie, that if you put vs to death, by denying that necessarie helpe that lyeth in your hands, you shall surely bring innocent blood vpon your selues, vpon this citie, and vpon the inhabitants of this land. For of a truth the Lorde hath sent vs to exhibite this our complaint before you, and to speake all these wordes in your eares. And therfore we stretch forth our voice as high as we can, that our cryt may be heard a far off, and well weighed of euery one of you.

Ier. 26. 14. 15

Alas let vs not in this our petition be reputed of you, as *Anna* praying in the

bitter-

bitternesse of her soule, was esteemed of *Elie*: neither let our wordes be so lightly regarded, as the wordes of *Lot* were esteemed of the men that shoulde haue married his daughters, when he warned them of the destruction of *Sodome*. For that would be a certaine token, that the Lord had a sacrifice in *Bosra*, and then it were good for them that dwell in *Iuda*, to flie vnto the mountaines, &c.

1. Sam. 1. 16. 12. 13.

Gen. 19. 14.

Esay. 34. 6.

Math. 4. 16.

Neither let any man thinke that this petition of a learned ministerie, is onely the deuise of a fewe vnquiet and fanaticall persons. For if wee shall vnderstand, that it may further our cause, wee shall not let to bring the testimonies of thousands of the people amongst vs, that will protest vnder their handes & seales, that their mindes are truly expressed in this complaint, except it be for that it is not done in such a lamentable maner, to stir vp pitie and compassion, as the cause it selfe requireth. Then seeing wee are so many petitioners, in so pitifull a cause, that concerneth the saluation of the soules of so many millions of poore wretches, that should otherwise perishe,

and that before so gracious a Princesse, and so honourable assemblie, so wise and so religious, let vs not suffer the repulse. For if our cause shoulde take the repulse & be reiected, vndoubtedly you should daunt our spirites more deadlie, and bring greater heauinesse vnto our soules, then if you should condemne vs to perpetuall bondage, or lay vs in the deepest dungeons in the earth, there to end our miserable dayes in famishment and vtter darknes, so that it were prouided, during that time, that our soules were fed with the word of life. For a day
Psal.84.10. in Gods courtes is better then a thousand without. Wee had rather bee dore keepers in the house of our God, then to dwell in the stately Tabernacles of the wicked. And it were better by many degrees, that regard were had of our soules with the moste extreeme miserie that could be deuised, then otherwise to bee equall in wealth, with that rich man in
Luke.12.16. the Gospell, that enlarged his barnes to receiue his fruites, or to sit at Table with
Luk.16.1. that riche glutton, that fared deliciously euery day. For what profit shal we haue

if

if we gaine the whole worlde, and loose our owne soules? Is there any man that will vndertake to redeeme vs from hell, when the enemie hath drawne vs thyther? What securitie will hee giue vs to perfourme it? No, no, it is too great a matter, so that hee must let it alone for euer. Now is the time or neuer, it will be too late to knocke, with the foolishe virgins, when the dore is shut, or to seeke for mercy when it is the time of iustice. Math. 16. 26 Psalm. 89. 7. Math. 25. 1.

Oh then suffer not the enemie to lead vs as stalled beasts, vnto the slaughter house for want of instruction, least you perishe with vs. For certainly man without vnderstanding, although hee be in honour, is like vnto the beastes that doth perish. Yea would to God that our last end were like vnto theirs if we continue in this blindnesse and ignorance wherin we now liue. For then in time to come, it would be vnto vs as though we had neuer been: whereas now we can see nothing, but hell gates standing wide open readie to receiue vs. Let not pittie and compassion bee banished from among you, let it not be said, that we are Psal. 49. 20. Luk. 10.

come into the yron worlde, let not the Prieste and the Leuite passe by the man that is wounded amongest theeues. For then shall no man take pitie vpon you in the day of your miserie. Let the mercifull *Samaritane* come and powre oyle and wine into our woundes, let him set vs vpon his beast, and bring vs to the Inne, and dispende two pence for our prouision: Let vs not haue the occasion to say that mercy is fled from the earth, and is only to be found in the heauens.

In deede wee confesse O Lorde our God, that all good thinges come from thee alone, and that our iniquities haue made separation betweene thee and vs, and our sinnes haue hid thy face from vs, so that thou hast not hearde vs vnto this day. For our handes are defiled with blood, & our fingers with iniquity. Yea, we haue receiued thy benefites in great measure, and with them we haue made our selues wanton to worke wickednes vpon the earth. Wee haue not taken the opportunitie of peace to buyld vppe the ruines of the Church, & to presse down sinne vnto the ground, that thou O Lord

Esay. 59. 2.

our

our God mightest dwell with vs for euer, but rather vsed it to serue the lustes of the flesh, the lust of the eyes, and the pride of life: for the which wee see euident signes of thy wrath, that thou wilt not long stay thy fearefull iudgements from vs, yea our consciences doe confesse, that it is now full time to begin. Yet O Lorde our God though our sinnes doe crie for vengeance, our miserie doth cry for mercy. O remember the glory of thy name, remember that thou art slow to anger, and of great mercy, pardoning the sinnes and iniquities of many generations, remember the sacrifice of thy welbeloued sonne. Wilt thou O Lord, forget to be mercifull? Or shut vp thy tender mercies in displesure? Be it far from thee O God: but rather be thou exalted aboue the heauens, and let thy glory be vpon all the earth. Be fauorable O Lord to thy people, be fauourable, and let not thine heritage come to confusion: Conuert thou vs, and wee shall be conuerted, cause the light of thy countenance to shine vppon vs, and wee shall bee saued. And wee most humbly pray

pray thee O Lord our God, to open the heart of our most gracious Queene *Elizabeth*, and of this honorable assembly, that they may see their former negligence, to establishe a learned ministerie, and the manifolde repulses, which they haue giuen thee, when thou camest vnto them as an humble suter, touch their inward spirits O Lord to the quicke, and cause them to bewayle the desolations of the Churche that lyeth waste, as euerie one of them would bewaile the death of his onely begotten: that thou being reconciled by true repentance, grace may be giuen them to appoint thee an honorable & seruiceable ministerie, as an homage most due to thy Maiestie, that the Prince may reioyce, the subiects may be taught, righteousnesse may shine, and thy name may bee glorified. O Lorde heare, O Lord forgiue, O Lord consider and doe it, deferre not for thine owne sake, and for thy sonnes sake Christe Iesus, Amen.

Dan. 9. 19.

But if some should take vppon them to paint a foule face, and to proclaime peace, after the manner of the false Prophets

phets, when destructiō lieth at the dore, (for wee thinke it not possible for Satan and his ministers to bee silent in this cause, that threatneth the ruine of his kingdome) saying after this maner: God bee thanked, the multitude is in better case then it is reported, the wounde is made greater then there is cause, they beleeue in God, they haue the worde and the Sacraments, they haue their homilies and quarterly sermons, they are wel prouided for, what would they haue, they are neuer contented. To whom we answere, that so many congregations of vs, as are destitute of godly Preachers to instruct vs, are lesse prouided for thē the Gallie slaues of the great Turke are of foode, nor so well fed as the dogges that lie vnder their tables. But if we be well prouided for, wee confesse wee knowe it not, but this wee know, that the mercies of such men are cruell. For what other meaning can they haue in such wordes but this, that we siely wretches wrapped in sinne and ignorance, should go to the Diuel with silence, least they themselues should be accused and conuicted before

men

men to bee the principall cauſe thereof. But who is he that can be dumbe and ſilent in this cauſe? For to be damned with the Diuell is not ſo light a matter, that wee can bee able in any ſort to beare it. Therefore let them be well aſſured, that before they bring our gray head with ſorrow to the graue, after that manner, or couer our blood ſo ſecretely in the duſt, wee will neuer ceaſe, neither night nor day, to cauſe the heauens and earth to ſound and rebound againe, with our cryes and complaints, vntill God & man haue pitie vpon vs. *Iob* ſaith, Hee that is in miſerie ought to be comforted of his neighbor, but theſe men haue forſaken the feare of the Almightie.

Iob. 6. 14.

Spare vs a little, moſt gracious Soueraigne, and right honorable aſſembly, in the bitterneſſe of our ſoules, plainely to ſpeake the trueth, and to defend the innocencie of our cauſe, it may bee that we ſhal neuer hereafter haue the opportunitie againe. Is it not a great griefe that there ſhould be ſome men, ſo farre from compaſſion, yea from all humanity, that they themſelues, will not onely ſhut vp

their

their bowels of pitie against them that are in extreame miserie: but also discourage some, and prohibite others that would shew mercy, yea and doe punishe them that seeke to receiue it. What shall we say of these men? The Lorde be merciful vnto them, they wote not what they doe. But if we, most gracious Soueraigne, and right honorable assembly, do make our case worse then it is, send out faithfull men to trie the trueth, as *Moses* sent men to search the land of *Canaan*, and if we be found to haue giuen a false report of the state of the people, wee are cotented to be sent empty away: yea, we further offer to become your bondmen we and our children for euer. For doth the wilde Asse bray when he hath grasse? or doth the Oxe lowe when he hath fodder? Num. 13.3.

Looke therefore vppon our miserie most gracious Soueraigne, & right Honourable assemblie, and our miserie will mooue you to pitie and compassion. A great part of vs, within this your dominion, doe rather behold the good things of the land then inioy them, and gather the

the fruits thereof, for others rather then for our ſelues, ſo that wee are glad to receiue the crummes thereof for our portion. How many times doe ws ſigh and ſorow, to ſatisfie our hungry ſoules with bread? How often doe our children crie for foode, before wee haue prouided it? (although in this behalfe, wee acknowledge our ſelues preferred before ſundry nations) ſo that many of vs doe eate in darkneſſe all our dayes, and our name is afterwarde couered in darkneſſe. But if wee paſſe away into vtter darkeneſſe for want of ſubſtantiall knowledge of the word, where there is continuall weeping and gnaſhing of teethe, howe great will that darknes be? What a great griefe is it, to ſee our ſelues borne to miſery, ſo that wee ſhall knowe no good all our dayes? What ſhould we doe in this woefull ſtate wherein we ſtand, but fall to mourning and call all that bee heauie hearted, and expert in mourning to bewail our dolefull dayes? What other ſong can we ſing then that which *Iob* hath taught vs?

Iob. 3. Would God the day had periſhed wherein I was borne, and the night when it

was

was saide, a man childe is conceiued: that, that day had been darke, that God had not regarded it from aboue, nor the light had shined vpon it, that darknesse and the shadow of death had stayned it, the cloude had remained vppon it, and the glowming of the day had troubled it? That darknesse had possessed that night, that it hadde not reioyced in the daies of the yere, nor come in the counts of the monethes. Woulde to God that night had byn desolate, that no song had been in it: that the starres of that morning had been darke, that while it looked for light, it might haue had none, nor had seene the dawning of the day: because it shut not vp the dores of my mothers wombe, nor hid sorowe from mine eyes, &c. Or as wee reade in *Ieremie*: Cursed bee that day wherein I was begotten, and let not the day wherin my mother bare me bee blessed. Cursed be that man that shewed my father, saying, a man childe is borne vnto thee, and greatly comforted him, &c. Is it fit for vs to sing any other songues, except our Magistrates and Gouernors comfort vs? Ier. 20. 14. 15. &c.

If they shoulde denie vs helpe, who is able to relieue vs? Others may pitie vs, but none can deliuer vs, but they to whom it is said, Yee are gods, yee are all the children of the most highest. Deliuer then the poore and needie, saue vs from the hand of Satan.

Psalm.82.6.

Our grief is great, that causeth vs thus to cõplaine. For we cannot see our children die before our faces, for want of the water of life, and not lift vp our voices and weepe, with *Agar* the *Egyptian*. We cánot chuse but beare tender hearts towardes them, and mourne with *Dauid*, saying: O my sonne *Absolon*, my sonne, my sonne *Absolon*, would God I had died for thee, O *Absolon* my sonne, my sonne.

Gen.21.14.

2.Sam.18.33.

But is there no comfort to bee had, if man should not be mooued with our teares, but denie vs, saying: I know not? Yes there is in Christe the fountaine of mercies, beyond the reach of mans vnderstanding: If wee fall downe before him and wash his feete with teares, with that sinfull woman in the Gospell. For though our sinnes be many, yet his mercie

Luke.7.37.

cie is as great as euer it was, and teares are as precious as euer they were. And therfore though the heauens should be couered with darke clowdes, yet woulde we truſt, that hee would cauſe the light to ſhine out of darknes, and though we were incloſed in the wildernesſe, yet would wee beleeue that he would feede vs with heauenly *Manna*. Yea if *Heſter* the Queene ſhould denie *Mardochens*, to goe vnto the King *Aſſuerus*, for the ſafetie of her people, yet comfort and deliuerance ſhal come otherwiſe from out God. For the Lordes hand is not ſhortened, that it cannot helpe, neither doth his power faile, that hee cannot deliuer. But we truſt that out *Heſter* Queene *Elizabeth* will humble her ſelfe with faſting and prayer, and goe vnto the King of heauen, and fall downe flat before his footeſtoole, and entreate for her owne life, and for the life of her people, for her negligence of the building of his houſe ſo many yeares. Which thing if ſhe doe, no doubt the king wil hold out the golden Scepter of mercy, that ſhee may touch it to her vnſpeakeable comfort.

Deut. 8.

Heſt. 4. 11. & 14.

Heſt. 4. 16. &c.

And when her Maiestie shall haue intelligence from the King that the diuelishe deuise of *Hamman* the *Romanist* (wherin hee conspired the destruction of the whole Churche of God, through ignorance, the mother (as hee saith) of deuotion; which deuise he caused to be published in all kingdomes, by Monks, Friars, and Iesuites, &c. as by speedie Postes) cannot be ouerthrowne, but by contrarie letters, signed with the Kinges seale, and proclaimed vnder his name, to wit,

Mark. 16. 15. Preach the Gospell to euery creature:
2. Tim. 3. 2. Preach the worde, bee instant in season,
Rom. 10. 14. 15. and out of season. For howe shall they beleeue in him of whom they haue not heard? And how shall they heare without a Preacher? Let the word of Christe dwell plenteously amongst you, Search
Col. 3. 16.
Ioh. 5. 39. the scriptures, for they are they that testifie of mee: then we trust that her Maiesty, assisted with this honorable assembly, will take suche order, that this the Kings decree, may be confirmed and also published throughout all her dominions, and that the Postes may ride vpon swift horses, and goe foorth with a speedie

die course, to execute the Kings commandement, and this decree that was giuen in the pallace of the kingdome of heauen. So in euery place where the decree shall come, there shall bee ioy and gladnes, fastings, & solemnities, and no doubt many of the Papists of the lande, will become true Proselites to the faith. Heest. 8. 17.

Oh that we that are the poore people of the lande, might eate our leane morsell vnder the sound of the Gospell, and wet our dry crust in the sincere milke of the worde, then shoulde wee forget our misery, as a woman forgetteth the paine of her trauaile, in hope of a better day, and not onely so, but also wee shoulde haue more ioy of heart, then the worldlings whose corne & wine doth abound: Pſal. 4. 7.
Then should we reioyce before our God according to the ioy in harueſt, and as men reioyce, when they deuide the spoile, then shoulde wee raise vppe our selues as men refreshed with wine, and say, Awake my glory, awake Violl and Harpe, I will awake early and praise thee O Lord. And therfore all our praiers shalbe, that the zeale of Gods house Esay. 9. 3. Pſal. 57.

may eate vp your Maiestie, and this Honorable assembly, that you being strong in God, may bee able to breake a bowe of brasse, and leape ouer the wall. So that if *Peter* take you apart, and say vnto you, this matter is chargeable, and may be troublesome to the estate, fauor your selues, it shall not be vnto you: yee may shake him off in the zeale of Christ, saying: Get thee behind me Satan, thou art an offence vnto me. For thou vnderstandest not the thinges that are of God, but the things that are of men. Behold our miserie, we lie before your Maiestie, and this honorable assembly, as broke reeds, and as a smoking Flaxe. Wee pray you breake vs not in peeces, but bind vs vp, quenche not our sparkle, but light our candle, and in so doing the Lorde your God shall be with you. For blessed is the man that regardeth the poore, the Lord deliuer that manne in the time of his trouble.

Math. 16. 22. 23.

Esa. 42. 3.

2. Sam. 14. 17

Psal. 41. 1.

Now then to conclude, right honourable assembly, seeing that our God commandeth an holy preaching ministerie in his worde, so plainly, that who

so

so runneth may reade it, whereby hee is chiefly glorified, and his kingdome established, then the which things nothing ought to be more precious vnto you, seeing that by the establishing of this ministery you make plaine euidence of the vnfained loue that you beare to Christ, who requireth continuall feeding of his lambes, whose loue vndoubtedly he will requite againe with loue, and be for you a faithfull Mediatour, in all the petitions that you make vnto God, to procure you the good thinges of this life, and of the life to come: seeing that the liues of so many thousands of vs poore wretches readie to perish eternally, now borne in this land, & hereafter to be born, dependeth vpon teaching and instruction, ar whose pitifull cryes and complaintes, in so honest and waighty a cause, we think it not possible for you to harden your heartes, and to stop your eares. For notwithstanding our pouertie and miserie, wee are your brethren, of your flesh, and of your bone, whose lamentable estate not to regard, were very vnnatural: Seeing that the planting of this the

Lords ordinance, is the onely meanes to chase away ignorance, and to destroy sinne, and the punishments due for sin: seeing also that this our requeſt woulde be the chiefeſt preferment, and the beſt patrimonie that you coulde deuiſe to leaue behind you for your children and poſteritie, and a ſure argument of the vnfained loue & fatherly affection that yee beare towardes them. Moreouer ſeeing thoſe rare and ſingular bleſſinges, both of the mind and of the body beſtowed vpon you, (whereby the Lord hath ſet you on high, farre aboue thouſands of your brethren, when it was in his power to haue ſet you below, and that not for your merites, but for his mercies ſake) ought to bee ſo deare vnto you, to perſwade you, not onely to giue your conſent, that this the Lordes ordinance may take place, but alſo to lay downe your life at his feete, to do him any kind of ſeruice that hee requireth: ſeeing the vnitie of the ſubiectes, and ſpecially in true religion, cauſeth a quiet common wealth, as the difference of opinions,

cauſeth

causeth the contrary, & the only means to ioyne vs together, in one true faith and loue, is the establishing of an holie ministerie, for the which respect you ought to be moued, if not as good christians, for the loue of Christ, & his poore people, yet as good common wealth men, for the confirmation of our peace and quietnesse: Lastly, seeing the Lorde promiseth to set his eyes vpon that people that doth feare him, & reuerence his worde, to delight in them, to doe them good, and not euill, to builde them vp, and not to breake them down: Seeing all these things are very true, most gracious Queen, and right honorable assembly, suffer no contradiction by any whosoeuer, nor admit any impediment, whatsoeuer Satan shall obiect, but arme your selfe with that zealous & heroycall spirite of Christ Iesus, which he had whē he purged the temple of buyers and sellers, and prepare a sacred lawe for a learned ministerie, that it may bee as a whip with cordes, to driue and keepe out all the buyers and sellers, that make marchandize of our soules within any of

Esa. 54. 5.
Psal. 132. 14.
Iere. 31. 18.
Ioh. 2. 14. 15

the Churches of your Maiesties Dominions. Then shall all the people clappe their handes, and sing aloude vnto the Lord, with a ioyful voyce. Yea the insensible creatures shall reioyce before the Lord, when he thus commeth, for then he commeth to iudge the earth, he will iudge the lande by his righteousnes, and the people by his trueth.

But if we should not be heard and relieued at this time, God knoweth howe great a multitude of vs might be lodged in hell, and there crie and curse without ceasing, in the midst of the flames of eternall fire remedilesse, before an other Parliament were assembled. And who can tell, whether your God, if he be now reiected in this petition that we make in his name, and by his inward motion, wil vouchsafe to giue you that honor, to offer vnto him this odiferous sacrifice of a learned ministerie at any time hereafter during your life, but contemne you as men not worthy of that honour. Therefore let the Apostles wordes be regarded, who saith: To him that knoweth how to doe well, and doth it not, to him it is sinne.

Iam. 4. 17.

sinne. Hearken also what a wise man saith vnto you: Withholde not a good thing from them that haue neede, when there is power in thine hand to doe it, say not vnto thy neighbour, goe and come againe, to morrowe I will giue it thee, if thou nowe haue it. And therefore know you in the name of God, that you all generally, and euery one of you particularly, euen of the meanest giftes, is bound before God not to be discouraged but to bee forward to the vttermost of his power, in promoting this petition touching the glory of God, & the health of his people, (for this is the chiefe cause of your comming) although you see others that better might, lay their handes vpon their mouth. So ought you especially that haue richer gifts, not to spare them, but to employ them all, in such a forcible maner, as you would doe to recouer your inheritance if it were lost (otherwise you loue vs not so muche as your selues, which the law requireth) yea to plead this our cause as your own life, for God his glory ought to bee more deare then your life, thereby to erect a memo-

Pro. 3. 27. 28.

memoriall of your thankfulnes for your late deliuerance out of the hands of the *Spaniards*, whom the Lord sent to threaten vengeance for this continuall reiecting of his suits, least if you depart with the neglect of this our petition concerning the glory of God and our safetie, a sting remaine in your consciences afterwards, and an incurable wound in your heartes in the day of your death. For bee assured that our louing father, if hee be cast off from time to time in al his suits, at length will turne himselfe into a Lion, or into a consuming fire. Seeing then, that wee haue so earnestly and of long time desired to be satisfied with the word of life, wee pray you in the tender bowels of Christ Iesus, let vs be no longer defetred.

For as in the greatest mischiefes, *viz.* in wasting by fire and water, as also in the inuasion of the enemie, the Prouerb hath place, Delay doth make the danger greater: so especially it holdeth in the inuasion of the greatest enemie of all mankinde, who hath alreadie taken manie townes and castles in this land, shewing

wing all kinde of tyrannie whereſoeuer he commeth. Therfore as when the bodily enemies enter into the land to waſt and deſtroy, the carefull Magiſtrates ſet the Beacons on fire, whereby with all ſpeed they leauie power againſt the enemie, leaſt by ſufferance and daylie victories, he ſhould make himſelfe ſo ſtrong, that afterwardes hee were not able to be driuen out of the countrie. So the like expedition or rather greater, were to bee vſed in gathering an armie of worthie ſouldiers, to encounter Satan, before he enlarge himſelfe in the kingdome of darknes, by meanes of theſe Ieſuites and dumbe miniſters, leaſt as wee haue ſeene with our eyes in the dayes of Queene *Mary*, it might fal out by the iuſt iudgement of God for our ſinnes, that by tract of time hee might poſſeſſe the whole kingdome, as the foreſaide Ieſuites and blinde miniſters his faithfull ſeruantes, do endeuour to bring to paſſe. And therfore, as you loue the Lord Ieſus Chriſte and his church, which is as tender vnto him, as the apple of his eye, in the preparation of his warfare, deale not ſparinglie,

lie, or niggardly with him, but honour
Pro.3.9. him with your substance as he requireth who hath bin so rich and bountifull towards you, not onely in the treasures of the kingdome of heauen, but also in the blessings of this present life. So that the Lord hath not set you belowe, but hath placed you on high, and if that which he hath done for you be too little, hee will yet multiply his graces vpon you, vntill your cup ouerflowe. Wherefore looke round about you, and take for example to imitate, so many as haue been zealous for the house of God, and liberall towardes the maintenance thereof. First, set God himselfe before your eyes, who
Leuit.27.38. Num.18.24 Deut.14.22. Exo.36.5.6. in the mount *Sinai* prouided a sufficient portion to bee giuen to the *Leuites* his ministers, to attend vpō holy things. Remember that the *Israelites* in their poore estate in the wildernes, gaue voluntarily more then enough to the ere-
2.Chro.31. 18.19. 2.Kin.22.23 Nehe.13.5. &c. Ezra.1.1.2. &c. cting of the Tabernacle, and furniture thereof. But to passe ouer many examples which might bee set before your eyes, let not *Ezechias*, *Josias*, *Nehemias*, and the Princes of the people that were

vnder

vlder them be cleane forgotten, for the godly gaue vnto the Temple, as the wicked plucked away. Yea, *Cyrus* an Heathen King, & other Kings of *Persia*, were bountiful towardes the Temple of the Lorde: of all which worthie men, the memorie wil euer florish and neuer die. But especially, we beseech our most gracious & noble Princesse, Queene *Elizabeth* to match her selfe with *Dauid*, the chiefest Worthy of the world, & not only consecrate the most iust spoiles of her enemies, but also giue bountifully of her owne peculiar treasure, to the maintenance of the house of God after his example, and taking vpon her his person, to come into this honorable assembly of Parliament, and say vnto them: This spirituall Temple is a great and a mightie work. For this house is not for man, but for God. Nowe I haue prepared with all my power for the house of my God: golde for vessels of golde, and siluer for vessels of siluer, and brasse for thinges of brasse, yron for things of yron, & wood for things of wood, and onix stones and stones to be set, and carbuncle stones,

2. Sam. 8. 11.

1. Chro. 29. 1, 2. &c.

and

and of diuers colours, and all precious stones, & marble stones in aboundance. Moreouer, because I haue delight in the house of my God, I haue of mine owne peculiar gold and siluer, which I giue to the house of God, beside all that I haue prepared for the house of the sanctuarie, euen three thousand talents of gold, of the gold of Ophir, and 7000. talents of fined siluer, to ouerlay the walles of the houses: The golde for the thinges of golde, and the siluer for the thinges of siluer, and for all the worke by the hands of artificers, and who is willing to fill his hand to day vnto the Lord? So the princes of the Families, and the Princes of the tribes of Israel, and the captaines of thousands and hundreds, with the rulers of the King his worke, offered willingly & they gaue for the seruice of the house of God fiue thousand talents of gold, & ten thousande peeces, and ten thousand talents of siluer, and eighteen thousand talents of brasse, & one hundred talents of yron. And with who precious stones were found, they gaue them to the treasure of the house of the Lorde by the hand

hand of *Iehiel* the *Gershonite*. And the people reioyced when they offered willingly: for they offered willingly vnto the Lord with a perfect heart, and *David* the King also reioyced with great ioy. Therefore *David* blessed the Lorde before all the congregation, and *David* said: Blessed be thou, O Lord God of Israel, our father for euer and euer. Thine O Lord is greatnes and power, and glorie, and victorie, and praise, for all that is in heauen and earth is thine. Thine is the kingdome O Lord, and thou excellest as head ouer all. Both riches and honour come of thee, and thou raignest ouer all, and in thine hande is power and strength: and in thine hand it is to make great, and to giue strength vnto all. Now therefore our God we thanke thee, and prayse thy glorious name. But who am I and what is my people that we should be able to offer willingly after this sort? For all things come of thee, and of thine owne hand we haue giuen thee. For wee are strangers before thee, & soiourners, like all our fathers: Our dayes are like the shadow vpon the earth, and there is

none abiding. O Lorde our God, in all this aboundance that we haue prepared to builde thee an house for thy holy name, is of thine hande, and all is thine. I know also my God, that thou triest the heart, and hast pleasure in righteousnes: I haue offered willingly in the vprightnesse of mine heart all these thinges: now also haue I seene thy people which are founde heere to offer vnto thee willingly with ioy. O Lord God of *Abraham*, *Isaack*, and *Israel*, our forefathers, keepe this for euer euen the purpose of the thoughts of the heart of thy people, and prepare their hearts vnto thee. And giue vnto *Salomon* my sonne a perfect heart, to keepe thy commandementes, thy testimonies, and thy statutes, and to doe all thinges, and to builde the house which I haue prepared. And *Dauid* said vnto all the congregation: Now blesse the Lorde your God. And all the congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord, and the King, &c.

So shall our most gracious Prince and

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her people, not onely in contemplation beholde this house, as *Dauid* did the other, but with *Salomon* also see it erected in all perfection, and reioyce wonderfully in the glorious beautie thereof. How much may you thinke would this worthie worke aduaunce the honour of our Lord Iesus Christe? Who no doubt, Mat. 25.34.
woulde honour you all againe in that great day, and make mention of this noble acte in that glorious assembly, to your vnspeakable comfort. How much Luke.15.10.
should you make the Angels of God to reioyce, who are glad at the conuersion of one sinner? How many that remaine in their manifolde sinnes and ignorance would the Lord conuert, if these workemen were sent abroade to euery place? For the haruest is great, and the labourers are few. Mat. 9.39.
Then should the Lorde his eyes be more and more vigilant to gard her royall person and the whole lande: Then shoulde the kingdome of Satan and sinne bee confounded, which in a maner triumpheth nowe euery where. Then should al the people be knit together in one true religion, and bee of one Act. 4.32.

heart, and one soule, and not be carried away with the blast of euery Iesuite, saying: Will you forsake the religion of your forefathers? Liued they not well? Had they not plentie of all thinges? For we think that nothing will destroy these vermine of the land without the plentifull preaching of the worde. But if the word of God dwelt plenteously amongst vs, we should easily despise the Pope his trashe, and tread it vnder our feete as dung, which is now very saleable in this land. Then should these Iesuites be forced to cry as it were Skrich Owles, not beeing able to abide the cleare light of the Gospell, and flie in desolate places, and mourne with the dragons at *Rome*. Then should the prayers of the people, which shoulde bee borne a newe by the immortall seed of the worde, bee as the sound of many waters, for the preseruation of her Maiesties person, the honorable Counsell, the inferior Magistrates, and the peace of the whole kingdome. Then should our land bring foorth her encrease, and God euen our owne God should giue vs his blessing. Then should

Psal. 67.6.

it bee knowne that the ministers of the word, are the Chariots and horsemen of Israel. Most humbly therefore we pray, and beseeche our most gracious Soueraigne, and you the right Honourable Coũsellors, & the Nobility of this land, you reuerend Fathers of the Cleargie, you worthy Iudges of the Law, and also you right worshipful Knights and Burgesses of the lower House, not to shrink away, & wash your hands of this worke, but to rayse vp your selues, and as euery one hath receiued frõ Iesus Christ greater wisdome, authoritie, & magnanimitie then other, so to striue and contend one with an other, to strengthen the arme of Christ, and to place him in the royall seate of his kingdome. Which thing perfourmed, as it would be a glorious example for all Christendome to imitate, and a day of ioy and solemnitie, more excellent then that day which the Iewes helde for their deliuerance from the conspiracie of *Hammon*, not only in this present age, but also in all posteritie to come: so woulde it be the dolefullest day to the kingdome of the Diuell and

2. King. 2. 12

Antichriſt, that euer was knowen in this land. Which our moſt mercifull father of his infinite mercy in Chriſte bring to paſſe: To whoſe bleſſing and direction of his holy ſpirit, in all your affaires, and conſultations, we commend you, with vnfained prayers this time and euer.

Amen.

Prou. 13. 12.

The hope that is deferred maketh the heart ſicke: but deſire when it commeth is a tree of life.

Daniel. 9. 19.

O Lord heare, O Lorde forgiue, O Lorde conſider, and doe it, deferre not for thine owne ſake, O my God, for thy name is called vpon thy Citie and vpon thy people.

Ape-

A petition made to the Conuocation house 1586. by the godly *Ministers tending to reconciliation, and translated into English.*

YE reuerend Fathers, and men of much account, let it be lawful for vs freely to intreate with you of such things as perteine to ecclesiasticall discipline, a cause that hath now so long time been moued & controuersed, and which hath so much troubled the minds of many, so as (if it might bee) wee may knit in mutuall concord, and with one minde ioyning hands, and setting foote to foot, more mightilie assaile the kingdome of darknes and ignorance, to the vtter razying thereof euen vnto the ground. Withall we beseech a fauourable interpretation, if so be it happen, that in speaking wee mention any thing that shall sounde vnpleasaunt in your eares, namely, that the same is not done of vs to your offence, or reproch, (which God forbid) but to the defence and maint-

nance of the cauſe we haue in hand. For the auouching of the cauſe, ſo cleare in it ſelfe and euident, we here ſay nothing ſeeing the trueth thereof hath been ſo confirmed by the volumes of ſo manie famous men, as well ſtrangers, as of our owne countrie, that wee ſuppoſe none can be ignorant thereof, ſaue ſuch as wil not know it. Howbeit if in ſeeme doubtfull and ambiguous, we are content, nay we earneſtly deſire (for the further manifeſting of the trueth therof) that vnder equal conditions, the matter may be brought to diſputation. Otherwiſe if not by the ſcriptures, but by priſons and deprivations, the ſtrife bee yet longer protracted, wee boldlye hope, that that ſhall come to paſſe which is ſaid: No violent thing proueth perpetuall. But you do frankly confeſſe that which we contend for, when as you ſend the ſeruice of the diſcipline, to the troubleſome times of perſecutiõ, as into a far diſtant countrie (although in the time of peace, to reſtraine the rioulines of the fleſh, there is greater neede therof, as also when you

put into our Magistrates heads, that all innouatiō is exceeding dangerous. Seeing therefore the exceeding brightnesse of the cause is in it selfe so forcible, wee professe that wee cannot with any good conscience, forsake the vpholding and defence thereof. And here wee maruaile much, that you being so few in number (for we account the vnlearned ministers rather among the dead, then amongest the liuing) furnished with no sounde reasons, nor yet much resisting the contrary reasons that are alleaged against you, will yet notwithstanding set your owne opinion against so many excellent writers, and so many well setled Churches. We maruaile likewse, whereas the charge of church gouernment is a matter so weightie and laborious, that you yet alone will vndergoe the burthen (being heauier then *Ethna*) and take none into the fellowship of office with you. Such a minde commonly appeareth to be in those, that reckon nothing rightly done, saue that they do themselues. And yet againe to see your mindes so sodain-

lie changed, to set ouer this burthen to a Chauncelour, many times Doctor of the Canon law, a man not of Bishoply order, but of an other moulde and making, that is not exercised in holy scripture, (for that hee hath moyled his wits in the puddle of the Popish law) not for a time limited, but continually, not ouer a few sheepe, but an hundred thousand sheepe and lambes (as it is in some places) to bee gouerned and guided by the Pastorall staffe, this wee say, carrieth vs into a greater admiration. Besides, if this Chancellor were most louing, most expert, most strong to endure, and most watchfull ouer the flock, so as he would spend himselfe night and day in the care of the Churches, yet could it not suffice to performe the thousande part of his duetie: he contrariwise taketh one day amongest twentie, or there about, not straining himselfe with this businesse, howe vnprofitable for the health of the church, the maners of men doe plainely testifie. Now to this Chauncelor, are all bound to be subiect, as well Ministers as

people

people: the Ministers must stand mute, whilest they receiue pastorall admonitions of M, Chaunceler, (who yet himself knoweth not the office of a Pastour, except perhaps he hath learned somewhat of the Pastours themselues, looke what he affirmeth that they must assent vnto, if he denie they must not contrary him, by the onely imperious commaunde of one man, not by a counsell, all matters are ordered, so that of necessitie our labours and night studies in searching out diuine matters are waste before him, his only will must stand for all. But to passe ouer the rest, this maner of gouerning is so farre at oddes both with scripture and reason, that whereas other errors can produce places of Scripture, though wrested and wrong, yet carying some colour of their defence, this can bring none. And it is altogether abhorring from reason, that one vnskilfull should giue precepts to Masters of Artes, as if the chattering Iaye shoulde teache the Nightingale to sing. The like absurditie is in this, that the Pastors, whose right it

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is to gouerne, shoulde bee exempt from gouerning, and put in priuate place, to sit vnder the church Wardens and Sidemen in this charge. The rest of that Hierarchie so highly commended by some, seemeth vnto vs also, to come out of a strange countrie, not being able to challenge the holy scripture for the natiue soyle: els if it doe priuily lurke in anie corner of the scripture, wee beseech you point vs the habitation thereof, that wee may behold and consider it. But if it may please you to giue vs leaue, we will here rehearse certain impediments which do ensnare and hold you back, from casting away these forraine wares, and very Romishe inuentions: after that wee will bring reasons, whereby as it seemeth to vs, you ought to bee perswaded to alter and change your minde. Heere againe wee beseeche you reuerend fathers, and deare brethren, that wee may haue leaue to ripp vp these offences, without offending you, whose mindes wee wish not more exasperated, but desire by all meet and seemely meanes, to make more appeased

peased towardes vs. Three thinges doe principally offer themselues: worldly glory, riche reuenue, and feare of ignominie. You are in deede aloft, and haue attained great earthly glory, not inferior to the glittering shewe of the Peeres of the land, greater verily thē either Christ had, or would haue, which dignity to depart from, a naturall man will not easily bee brought vnto. Besides your Table is large and delicious, from the which to be restrained, and tied to a more slender and hungry kinde of diet, flesh & blood will mightily wrastle. Againe, if you should yeeld to vs, or rather to the truth, then yee woulde conclude, that the estimation of your learning, would not bee so famous, but rather vtterly defaced. Thus reasoneth the worlde with the minde, which is a mightie aduersarie, and a maine offence to stumble on. And certainly to vnwind the affections from these snares, and to forsake in deede the pampering lappe of the world is a thing nothing so ease, as in talke to defie, and in wordes to contemne the same. Which thing

Ioh. 3. 1. 2. &c. Math. 8. 19. Iohn. 12. 42. thing *Nichodemus* comming to Christ by night, that Scribe that would needes follow Christ till he heard of his pouertie, and the chiefe Rulers beleeuing, but not confessing, because they loued the glory of men more then the glory of God, do apparantly testifie. For without doubt, if this wall of the world were cast down, and all the hopes and feares thereof throwne away, the whole strife betweene vs were ended. We should shake handes on both sides, and peace shoulde bee restored to the Churche. Wherefore wee will call to minde a fewe places of scripture which can well afoord healthfull remedie in this case. The Apostle S. *Iohn* saith: Loue not the worlde nor the things that be in the world, and he rendreth reasons, because the loue of the world driueth out the loue of God. Like as our Lord hath said, You cannot serue God & Mammon. Moreouer, the world passeth away, and the lust thereof, but the loue of God abideth for euer. Set *Salomon* before your eyes, who gaue vnto himselfe, euen honours, riches, and delights

1. Ioh. 2. 15. 16. 17.

lights of the sonnes of men, and yet pronoūced of them all, that they were most vaine vanitie, & vexation of spirit. Consider that also which Christ hath said to his Disciples: The Kings of the nations beare rule ouer them, & those that haue power ouer them, are called gracious Lordes, but it shall not bee so with you. Likewise to the Iewes, Howe can yee beleeue, whereas you seeke glory one of an other, and seeke not the glory that commeth from the Lorde alone. In like sort touching the desire of riches, Christ reproueth the riche men, saying: Howe hardly shal the rich enter into the kingdome of heauen, because riches are deceitfull, mammon is wicked, and they that wil be rich, fall into temptation, &c. yea some haue fallē away from the faith. Hitherto perteyneth the Parable of the King that made the marriage for his sonne, where the children of the worlde withdrewe themselues from the great Supper. Last of all, to acknowledge the trueth, is to giue glory to God: and the peruers iudgement of the world concerning

Luke.22.25. Iohn.12.42. Mar. 10.23. Math.13.22 Luke.16. 1.Tim.6.8.9 Luke,14.18.

ning you, is your chiefe prayse, euen as the blind man excommunicated of the Iewes, was blessedly and gloriously receiued of Christ. You will answere, these thinges we know well enough: but whither to tend they? tell vs your purpose. Euen this, most reuerend fathers, we beseech you most humbly in the name of Christ, & intreate you euē for the sauing of many thousand soules, that stamping vnder your feete this world and the glorie thereof, you would couer the nakednesse of our churches with your abundance and superfluitie, (so as neuertheless your selues may haue competent maintenance for your liues) and in this same assembly, prudently striue with all your strength, that the thinges that are vniustly taken away frō the church, may by your helpe and example bee fully restored, or at the least, so farre foorth as may bee, that once at the length the holie ministerie hauing fast footing, may lift vppe the voyce, and sounde out the Trumpe of the Gospell in euery congregation. Whereunto also if the holy Discipline

Iohn. 9. 24. 35. 36. 37.

cipline might be added, for want whereof men liue as they list, vndoubtedly the kingdom of heauen should suffer force and the violent would take it by strong hande. In doing whereof surely you might bee followers of the holy men, *Samuel* the Prophete, and *Peter* the Apostle, whereof the one forsaking the dignitie and maintenance of a Iudge, departed to a priuate place: the other hauing stepped aside from the right course of the Gospell, gainesaid not the reprehension of *Paul* the Apostle. We in this our request, doe openly and from our heartes testifie, that wee doe nothing desire the spoyle of your possessions, by any of the Court whatsoeuer, nor yet in speache complaine of your abundance, to the ende the same shoulde the easier be made a pray to the beastes of the field, which haue faces like men, but nailes like Lions (as some wickedly slander vs) from which minde God doth know, we are most abhorring: Nay wee are deeply greeued to see certaine Ecclesiasticall goods, which should haue been

1. Sam. 8. 22.

Gala. 2. 14.

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in a readineſſe for the vſe of the miniſte-
rie, nowe through the rapine of theſe
deuouring vultures, the forlorne hope
of the lande, and your baſely affected
mindes, remooued farre away, and the
poore Churches robbed. No other thing
therefore doe we will or deſire, then that
your aboundaunce ſhoulde ſupplie the
want of our Churches, and that aſſured
by a ſtrong law. For otherwiſe that ſen-
tence of the Apoſtle taketh place to your
1. Cor. 11. 21. ſhame: One man is hungry, and an o-
ther is drunken. And vnleſſe this your
aboundance be with your conſents, in a
publique aſſembly of Parliament ad-
iudged to the Church, by a decree and
law vnuiolable (that we may freely ſpeak
that wee thinke) if we looke well vpon
the maners of this age, and the laſt times
haſting that finall iudgement (as wee
may ſomewhat coniecture by former e-
uents) wee doe well neere ſee with our
eyes ſome wicked Prince (vnder pre-
tence of preſeruing the commō wealth)
raking in, and reteining that you haue,
though it bee to the vtter raſing and

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confuſion of him, of his, and of them that be his counſellers therein, or els vnder a colour and cloake of ſuſteining the miniſterie, ſeazing vpon the ſame: at the tranſlating whereof, Epicures and other rauening foules will lie in wayte to catch and ſnatch, ſo as little or nothing ſhall come where it ought to bee. For at this day, ſome do reaſon thus: ſeeing this Hierarchie is of the ſame originall with Monaſteries, it is moſt meete it haue the ſame ſharing alſo, and ſo let the dignitie packe to *Rome*, and the reuenewes returne to the Prince. Others more indifferent, pretende care of the Churches neceſſitie, and neuertheleſſe waite for the fall of this Hierarchie, as Kytes, at the onely becke of the Prince, without any publique lawe, that firſt they might flie in to fill their paunches, whoſe rapine and wilineſſe, by an holie wiſedome and foreſight in you, ought to be preuented. But in this cleare light of the Goſpell, and contrary to the euident teſtimonie of God and the churches, you will yet ſtriue with all your ſtrength to

retaine your places, wee may probablie coniecture that as a carkaſſe is by peece-meale eaten vpp of the vncleane foules, vntill all the fleſh bee conſumed to the bare bones, euen ſo ſhall you likewiſe, bee a continuall pray to wicked men, till at length you be faine (when almoſt nothing is left) to caſt away your places as a foule and threedbare cloute. So ſhal the Churche being deſtitute and forſaken (for any thing done by you) lie languiſhing in heauineſſe and mourning for euermore. Thus you ſee the happineſſe or ruine of this Churche to lie in your handes. Nowe if the good eſtate thereof bee deare vnto you, then is there no doubt but this our petition will be welcome vnto you. And that it may be the more welcome, marke what the worde of God ſayth: Seeke the kingdome of heauen, &c. Let no man ſeeke his own, but euery man that which maketh for another, And let all thinges be done to the edification of the Churche. Nowe whether the kingdome of heauen, the ſaluation of the ignorant ſoules, and the edifi-

Math. 6. 33.
2. Cor. 10. 24.
1. Cor. 14. 20.

edification of the Churche shoulde bee sought by yeelding your selues to this our Petition, for the establishing of an holie ministerie, euen you your selues and your consciences (setting apart former grieuances) be iudges. Wherefore yee Fathers and deare brethren, if ye acknowledge the voyce of God, harden not your heartes, and see that there bee not in any of you an euill an vnbeleeuing heart. Moreouer the Lorde saith, Whether yee eate or drinke, or whatsoeuer yee doe, let all be done to the glorie of God: Therefore it is set formost in the Lord his prayer, that the Name of God bee sanctified. For as man was first made for the setting forth of Gods glorie, so is hee bounde by his regeneration to ayme at the same ende, that all the dayes of his life, both by his outwarde and inwarde giftes receiued of God, he may glorifie him with his whole heart. Bethinke (wee pray you) what a glorie might growe vppe to the name of God, if, as the serpent in the Wildernesse, so the sonne of man in all the Churches of

1. Cor. 10. 31

Ioh. 3. 14.

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1. Cor. 10, 31

Ioh. 3. 14.

this kingdome might be lifted vp by the voyce of the Goſpell. If you ſay this is a thing we deſire as well as you, why haue ye not thé ſhut the dore againſt the vnfit, and abſurd miniſters? If due rewarde hath not been offered for workemen, (which notwithſtanding is no iuſt cauſe to warrant a man to doe euill) why haue yee not being preſent in ſuch worthie aſſemblies ſought the remedie? Yea why haue you not for the cauſe of Chriſte, ſtriuen contentiouſly, and rather haue brought your ſelues into the hatred of all men, if otherwiſe it coulde not bee obtained? Why haue you not in the preſence of the great meeting and famous court of Parliament, where your authoritie might haue done much, propounded, and by inuincible demonſtrations layd out the Commandement of God, and the neceſſitie of Preachers, for the ſauing of the peoples ſoules? But in theſe matters, beholde a deepe ſilence. Yea, wherefore haue you ſent vnlearned miniſters as Locuſtes, into the vineyard of the Lorde, which cannot but deſtroy

ſoules?

ſoules? For if the blinde leade the blinde both fall into the ditch. Not to incenſe you, O yee Fathers, and deare brethren, but to cauſe a broken and a contrite hearte, and to drawe foorth holy teares, haue we produced theſe thinges. Let it bee aboundantly enough vnto you, that in times paſt you haue been negligent, to vrge an holy preaching miniſterie, and therefore by howe much the more you haue been negligent and colde, by ſo muche the more nowe ſhewe your ſelues forwarde, and earneſt for the haſtening of God his decree, to the glorie of Chriſte. This alſo doth the ſaluation of the multitude, crawling in thicke darknes, begge pitiouſly at your hands. Caſt your eyes vppon the people of this Region, which are as the ſtarres in multitude, that cannot be numbred (whoſe darkneſſe for the moſt part is thicker then that, wherewith God ſmote the *Egyptians*, yea deeper then can be credible to any man, that hath not largely laboured in trying out the ſame. And when you come into the midſt of them, ſup-

pose your selues to haue light vpon that hauocke & destruction which the Iewes made of the Israelits in the time of king *Abia*, wherein fiue hundred thousand men were slain. And as there you might haue seene, on the right hand and on the left, before and behinde, heapes of the slaine, and such as were readie to giue vp the Ghoste: so is this slaughter nothing lesse, but much more cruell and lamentable which is committed in this lande by the dartes of ignorance, wherwith the Diuell goreth them through, so that riuers of blood doth run downe the streetes of euery towne & citie. Haue compassion therefore vpon the people, that cannot chuse but perish eternally, except present helpe come from the Lorde, that by the lowde sounding voyce of his Ministers, they may be raised vp from death to life. Nowe then if casting away all worldly lettes and allurements, you shall couragiously set vpon this businesse and enterprise, verilie the fame of the fact shall bee renowmed in all the Churches, it will glad all

2. Chro. 13. 17.

good

good men, so that in Psalmes they shall sounde out praises vnto the Lorde. Yea the Angelles shall reioyce, and all shall call you happie ones, decked with that true glorie that commeth from God alone, the memorie whereof shall florishe for euer. This excellent acte shall bee remembred of one generation after an other, hence shall arise worthie matter to talke of, heere shall bee a verie large harueſt of glorie, heere hence all that are borne of the immortall seede of the worde of God, shall praise the Lord. And if a cuppe of colde water, giuen to the needie in the name of God, shall of God againe bee rewarded: howe much more then, if you shall humble your selues, and after the example of Christe, make your selues of no reputation in the world for the gayning of so manie thousande soules vnto God? And this is also required of you, by those forraine Locustes, flying into this Countrie, yea infernall Dragons, inuading the flocke of Christe, and turning many away from the obedience of God and the Math. 10.42

Prince, euen they (wee say) doe importunately vrge an holie Ministerie, which out of the sacred Armorie of the worde, may haue in readinesse to defende, and safely garde the people of God. Hencefoorth therefore let the zeale of the house of God eate you vppe, and suffer not the people of the Lorde to wander in the mountaines, and to perishe anie longer.

But if reiecting all these thinges, and contemning them as trifles, you shall stiffely hold on your olde course of life, both God and man gainsaying you, yet call to minde (wee beseeche you) that bitter day, which can not bee farre from anie of you, (for the most part of you are well stricken in age) in the which the Almightie, by Death his faithfull Sergeant shall call for you, to giue vppe the accountes of your whole life. Then in the bedde of your last sickenesse, it will come into your remembrance, that before the iudgement seate of Christe, the glorie of the worlde, and the abundance of riches, can doe you no good,

but

but much hurte, that you haue ſought the honours which hee deſpiſed, and being ſeruantes, haue ſet your ſelues aboue your Maiſter: Then will appeare vnto you, the image of the Churche to be conſidered, howe neate, howe beautifull, and howe glorious it might haue been but for you, that is, if you had not denied your helpe and wealth vnto the ſame, for whoſe welfare, if neede ſo required, you owe your liues an hundreth times. Beſides, whereas there are three Competitors, euerie one of which coueteth to enioye your poſſeſſions, namelie the Papiſt, the vile Epicure, and the needie Churche, howe heauie ſhall it bee vnto you in the day of death, to leaue them eyther to bee poſſeſſed of the enemies, or els to bee deuoured of the filthie Epicures, and to ſee the poore Churche lacke, whiche yet by the lawe of God, is the right and lawfull heire, into whoſe handes it had been meeteſt in your life time, after that you had ſeen it aſſured by lawe, to haue deliuered the poſſeſſion.

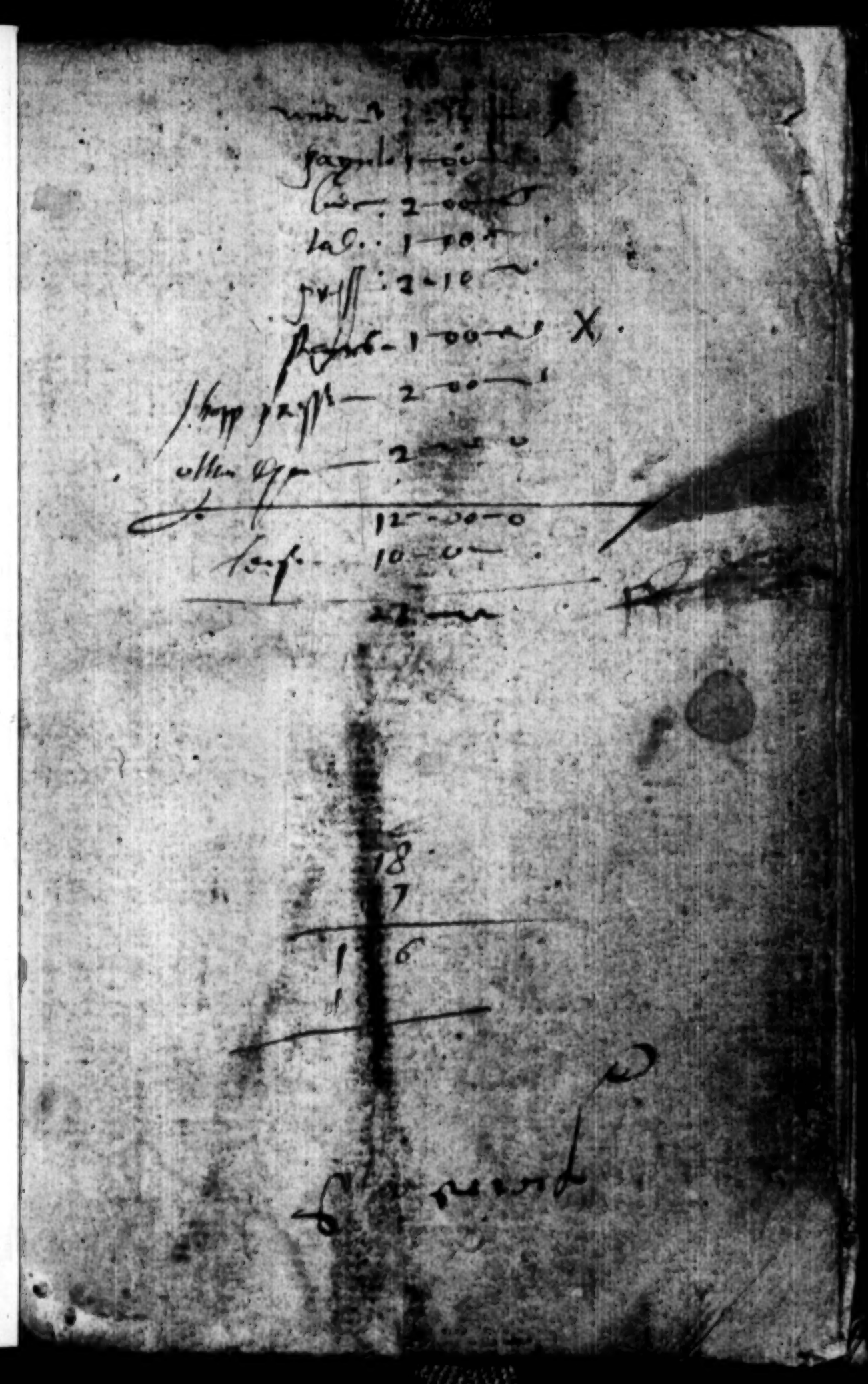
Further-

Furthermore, wee are perſwaded, that it will then grieuouſlie wounde your conſciences to remember howe contrarie to the expreſſe commandement of God, you haue layde your handes on ſuche a number of vnlearned and lewde miniſters, which are moſt vnfit to take the gouernment of the Church vpon them, and that which is a moſt woefull deede, haue carefully ſtoode to retaine them, by whoſe meanes many thouſand ſoules haue periſhed, and gone downe into the pit, for the ſauing of whome, you were ſent foorth into the worlde by God him ſelfe. But more grieuous will this burthen bee, when you ſhall come to conſider, that this plague is not to ceaſe in the waſting onely of this generation, but that as muche as in you lieth, it is to endure from generation to generation, euen vnto the worldes ende: and withall, that ſo great, and ſo manie euils are committed, for the onely vpholding of your pompe and dignitie. Yet ſhall it be of all other a moſt dangerous wounde of conſcience vnto you to thinke howe

you

you haue beaten, impriſoned, excommunicated, and depriued your brethren and fellow ſeruants, for ſpeaking againſt you to remedie theſe euils. Now if theſe things can be comfortable vnto your mindes in that day wherein you ſhould goe hence vnto the Lord, we are excedingly deceiued. Wherfore that nothing might diſturbe the peace of your conſcience in that day, we here deſire euen from our heartes, that you would fall to worke, whileſt yet it is day. Theſe thinges haue wee deliuered in the aſſurance of God, and of a good conſcience, for the glorie of God, and benefite of his Church, and particularly for the ſetting vppe of an holy preaching miniſterie, in which point, at the leaſt in wordes, you accord and ioyne with vs. Therefore, in that whereunto we are come, let vs walk by one rule, and be like affected. Conſider yee Fathers and brethren, in Chriſte beloued, what we ſay, both to you, and to vs, the Lord giue vnderſtanding in all things, in Chriſt, Amen.

FINIS.

you haue beaten, imprisoned, excommunicated, and deposed your brethren and fellow seruants, for speaking against you to remedy these euils. Now if these things can be comfortable vnto your minder in that day wherein you should goe her coward the Lord, we are exceedingly deceiued. Wherefore that nothing can ly disturbe the peace of your conscience in charity; we here desire you from our hearts, that you would fall to worke, whilest yet it is day. Thus the gaines haue wee deliuered in the assurance of God, and of a good conscience, for the glorie of God, and beneficie of Church, and particularly for the feeling vppe of an holy preaching ministerie, at which point, at the least, to wolde you accord and toyne wiuere. Therefore, in that wherein to ws are come, let vs walk by one rule, and be like affected. Consider yet Fathers and brethren, in Christe beloued, what we say, both to you and to vs, the Lord giue vnderstanding in all things, in Christ, Amen.

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